# THE CANDRAPRADĪPA SAMĀDHI SŪTRA

# THE CANDRAPRADĪPA SAMĀDHI SŪTRA

A TRANSLATION OF THE CANDRAPRADĪPA SAMĀDHI SŪTRA AND ITS VARIANTS FROM CHINESE

Translated by
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Dharmakāya Books

First Published by
DHARMAKĀYA BOOKS

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ISBN: 9781739472566

www.dharmakayabooks.org

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# PREFACE

This volume brings together four sūtra translations from the Chinese Buddhist canon that focus on the profound teachings of the *Candrapradīpa Samādhi Sūtra* (also widely known by its Sanskrit title, the *Samādhirāja Sūtra*, or *King of Samādhis Sūtra*). Together, these texts offer readers a complete picture of the early Mahāyāna's focus on emptiness, the bodhisattva path, and the profound state known as "samādhi on the equality and non-discrimination of all dharmas." This collection aims to clarify the major philosophical themes these texts address. It makes both the depth of doctrine and the narrative vitality of these works accessible. The following four texts each engage core ideas: emptiness, the bodhisattva ideal, and the qualities developed through samādhi.

1. **The Candrapradīpa Samādhi Sūtra (Taishō No. 639)**. This is the primary text of this volume. It was translated by the Indian Trepiṭaka Narendrayaśas in 557 CE. This extensive sūtra explores the multifarious nature of samādhi. It describes samādhi as more than a state of meditative concentration: it is explored as the fundamental realisation of emptiness that gives access to the awakened qualities of all buddhas. The text functions as a valuable repository of doctrinal exposition. It outlines the conduct, patience, and rigorous moral discipline expected of bodhisattvas.

2. **The Candraprabha Bodhisattva Sūtra (Taishō No. 169)**. This text, attributed to the Upāsaka Zhi Qian, is an earlier standalone sūtra that closely parallels Chapter 35 of the main sūtra. It focuses on the devotion required on the path through the past-life narrative of Princess Jñānāvatī, wherein she willingly sacrifices her own flesh to cure a Dharma teacher, illustrating the realisation of no-self and impermanence.
3. **The Practice with Ten Aspects for Mañjuśrī Bodhisattva Sūtra (Taishō No. 640)**. This text, probably correctly attributed to the Śrāmaṇa Xiāngōng, is a standalone sūtra that parallels Chapters 27-29 of the main sūtra. It details the immense benefits of cultivating the six perfections and explains the supreme merit of resting in the ultimate equality of all dharmas.
4. **A "Candrapradīpa Samādhi Sūtra" Fragment (Taishō No. 641)**. This text was spuriously attributed to Śrāmaṇa Xiāngōng. It is traditionally mistakenly linked to Chapter 24 of the main text, but this intriguing fragment does not actually appear to be connected to the Samādhirāja literature. Instead, it offers a rigorous, repetitive deconstruction of doctrinal frameworks. This style illustrates the far-reaching influence of "samādhi" literature designed for liturgical and contemplative purposes.

Each of these constituent texts of this volume receive full introductions under their respective sections. While these four texts form the core of the *Candrapradīpa* and *Samādhirāja* literature presented here, the wider narrative universe surrounding the sūtra's key interlocutor, the youth Candraprabha, extends even further.

## OTHER POSSIBLE SŪTRAS IN THE CANDRAPRABHA CYCLE—SŪTRAS ON THE CONVERSION OF CANDRAPRABHA'S FATHER (T534, T535, AND T536)

In the following section, we will briefly introduce some additional sūtras that have not yet been identified as related to the *Candrapradīpa Samādhi* or *Samādhirāja*.

This set of texts with potential connection to a Candraprabha cycle of

sūtras, or texts on a common theme and with common characters, are three sūtras whose names each translate to the *Youth Candraprabha Sūtra* (T534), the *Candra Sūtra* (T535), and the *Candra's Son Sūtra* (T536). While aspects of these texts appear to have been interpolated with apocryphal elements in China, they do not appear entirely apocryphal.[1] While these sūtras are clearly set at different times than the *Candrapradīpa Sūtra*, it is possible that this was a variant story (or, more likely, a prequel) about Candraprabha that does not find any parallel in the extant *Samādhirāja*-related literature. Thematically, there is a close affinity between the style of the *Samādhirāja* literature and the *Sūtra on the Nidāna of the Youth Candraprabha*, which depicts miraculous deeds performed by a bodhisattva who is not harmed thereby and features a deep connection to past-life occurrences. As it is not a direct parallel to the *Samādhirāja*-literature (nor has it been so considered in prior scholarship), it will not be included in this publication. It will be translated at a later date. However, we will briefly summarise its contents here.

In T534–6, the householder Candra (the name of Candraprabha's father, who is also identified in T169) falls under the negative influence of the six non-Buddhist teachers. Candra is persuaded to help them defeat the Buddha. Following their instructions, Candra prepares two traps: a fire pit at his front gate and a lavish feast laced with lethal poison. The six teachers reason that if the Buddha really possesses the threefold knowledge, he would refuse an invitation to Candra's house, but if he does not, he will die. Candra's sixteen-year-old son, Candraprabha, attempts to dissuade his father. He recounts to his father how the Buddha defeated the hordes of Māra and attained the vajra-like body that cannot be harmed by fire or poison. He compares his father's scheme to being like a "fly trying to hide the sun with its wings." Despite his precocious son's pleas, Candra remains blinded by the six teachers' influence and proceeds with his plan.

The Buddha, knowing the full details of Candra's plot, but wishing to save him and his family, accepts his invitation. As he approaches the house, the fire pit instantly transforms into a beautiful, cool pond filled with jewelled trees and lotuses. When food is served at a feast, it becomes fragrant and harmless, even nourishing beings in the lower realms—the Buddha reveals that this is because he has already extinguished the internal poisons of greed, anger, and ignorance. Terrified and ashamed,

1. Erik Zürcher, "Prince Moonlight: Messianism and Eschatology in Early Medieval Chinese Buddhism," *T'oung-pao* 68 (1982): 22-24.

Candra realises the Buddha's true power and begs for forgiveness. The Buddha states that this event was previously predicted by the Buddha Dīpaṅkara. Upon hearing the Buddha's teachings, Candra attains non-retrogression, and Candraprabha and others are established on the path to awakening. The six non-Buddhist teachers flee in disgrace, while the assembly of devas and humans rejoice.

## THE ORIGINS OF THIS VOLUME

This volume began with a reading group in 2024, in which the sūtra was gradually translated and discussed chapter by chapter. While the draft translation of the main sūtra was finished in 2024, translation of the three secondary sūtras and overall editing were not complete until 2026. I would like to thank the members of the *Samādhirāja Sūtra* reading group for their feedback and comments. If you have suggestions or corrections, please feel free to contact me directly. Any faults that surely persist in this volume are entirely my own, however.

Alexander James O'Neill
Tōkyō
2026

# THE CANDRAPRADĪPA SAMĀDHI SŪTRA

## A TRANSLATION OF THE SAMĀDHIRĀJA SŪTRA

Taishō no. 639
Translated into Chinese
by the Indian Trepiṭaka Narendrayaśas (517–589) in 557

Translated into English
by Alexander James O'Neill in 2024

# INTRODUCTION TO THE CANDRAPRADĪPA SAMĀDHI SŪTRA

## INTRODUCTION

The main text in this volume is the *Candrapradīpa Samādhi Sūtra*, popularly known in English as the *Samādhirāja Sūtra*, from its title in Nepalese Sanskrit and Tibetan manuscripts. The *Candrapradīpa Samādhi Sūtra* is a large and influential Mahāyāna sūtra, the oldest Indic witnesses of which are in Buddhist Hybrid Sanskrit. The central theme in this sūtra is a "samādhi," presented as more than just a meditative state (as it is used in foundational Buddhist texts), but as the key to all the qualities of buddhas and bodhisattvas. The text consists of a mix of doctrinal exposition, narrative sections with extensive *avadāna*s, and seemingly endless lists of qualities. It treats a wide range of Mahāyāna topics, including meditation, the worship of buddhas and books, and philosophy.

In terms of its overall significance, the *Candrapradīpa Samādhi Sūtra* became, early on, a "proof text" for the Madhyamaka school, as discussed in Andrew Skilton's work on the sūtra.[1] It also became revered as one of the Nine Dharmas (*navadharma*) or Nine Scriptures (*navagrantha*) of Newar Buddhism, often set up for worship and recitation. In his work on the sūtra's influence, Paul Thomas discusses how the sūtra became the

1. Andrew Skilton, "Dating the Samādhirāja Sūtra," *Journal of Indian Philosophy* 27, no. 6 (December 1999): 635–52.

primary source for what came to be known as Indian "sūtra Mahāmudrā," a style of Mahāmudrā that does not rely on formal tantric ritual but rather on references to sūtras and śāstras.[2] In the Tibetan Bka 'brgyud tradition, Sgam po pa (1079–1153) was viewed as an incarnation of the sūtra's main interlocutor, Candraprabha Bodhisattva. The approach of the *Candrapradīpa Samādhi* also serves as the basis for Sahajavajra's *Tattvadaśaka* and was probably part of his teacher Maitrīpa's repertoire (c. 11th C.).

## The Dating of the Sūtra

To say some words about the dating of the sūtra, the earliest form of the sūtra likely dates to the 1st or 2nd Century. In the 2nd Century, the sūtra was quoted in Nāgārjuna's *Sūtrasamuccaya*, possibly referring to the earlier shorter recension to be discussed later. Around the same time, in China, An Shigao is said to have translated the sūtra, but his translation is no longer extant. In the 3rd Century, we find the translation of the *Candraprabha Bodhisattva Sūtra* by Zhi Qian, which corresponds to a popular section of the longer sūtra (see corresponding section in this volume). In the 4th Century, Asaṅga referred to the *Samādhirāja*, indicating that a version with that title was circulating, and his quotations suggest that a longer recension was available by then. In the 5th Century, we see the translation of the *Practice with Ten Aspects for Mañjuśrī Bodhisattva Sūtra*, by the Śrāmaṇa Xiangong, which corresponds to a section of the *Candrapradīpa Samādhi* (about which, see the corresponding part of this volume). Around the same time, we also see the "*Candrapradīpa Samādhi Sūtra*" fragment, spuriously attributed to the same Śrāmaṇa Xiangong (about which, see also the corresponding part of this volume), which, though it is not a genuine translation of a part of the *Candrapradīpa Samādhi*, is often believed to be one. Moving into the 6th Century, we not only find the earliest paleographically dated manuscript of the sūtra from Gilgit, but also Narendrayaśas' translation, which we present in this part of the volume. Finally, in the 7th Century, Candrakīrti quotes from the long recension, indicating that its close-to-final form was probably taken at that time.

2. Paul Thomas, "The *Samādhirājasūtra* and '*Sūtra Mahāmudrā*'," in *Mahāmudrā in India and Tibet*, edited by Roger R. Jackson and Klaus-Dieter Mathes, 10–89, Leiden: Brill, 2020.

## The Titles of the Sūtra

Regarding the various titles that this sūtra has been given, it is most popularly known today as the *Samādhirāja Sūtra*, meaning the *King of Samādhis Sūtra*, which is the title that is found in the Nepalese manuscripts, and the title that is used by Candrakīrti, which appears to have been used for the text as it reached its longest form. The Chinese recensions and Nāgārjuna appear to refer to it as the *Candrapradīpa Samādhi Sūtra*, meaning the *Moonlight* or *Moonlamp Samādhi Sūtra*, and we understand that this was the title used for the sūtra in its shorter form. Finally, in Chapter 40, the sūtra internally refers to itself as *The Entry into Great Compassion*, or *Mahākaruṇāvatāra Sūtra*, as well as the *Noble Mahāyāna Sūtra called the King of Samādhis, which Manifests the Equality of the Inherent Nature of all Dharmas*, or the *Āryasarva-dharma-svabhāva-samatā-vipañcita-samādhirāja-nāma-mahāyāna-sūtra*. This is the title of a samādhi taught in the sūtra in chapter 40, which, from the Chinese, is better translated as "the samādhi of the equality and nondiscrimination of the essence of all dharmas."

## The Meaning of Samādhi

Of deep significance to the various titles of the sūtra, as well as the sūtra's contents, is the meaning of "samādhi" as it is used within the sūtra. While readers of Buddhist texts will be familiar with the term as indicative of a meditative state, or concentration, in the *Candrapradīpa Samādhi Sūtra*, it is a multifaceted term of broad signification. Beyond signifying states of meditation, in this sūtra it refers to cognitive experiences of emptiness (*śūnyatā*), the attainment of the Buddha's qualities (*buddha-dharmā*s), and the activities of a bodhisattva. It also, self-referentially, refers to the sūtra itself. This is seen in passages like "if one preserves this auspicious samādhi" or "takes up one chapter of this samādhi." This treatment indicates that the sūtra is identical to samādhi, and that both are thereby equivalent to emptiness. This usage is consistent with conflations common in *Prajñāpāramitā* literature between the Prajñāpāramitā as an attainment (the "Perfection of Wisdom") and the text, the *Prajñāpāramitā*, as the body of Dharma (i.e., the body of Dharma teachings), one of the early implications of the term "Dharmakāya." In Narendrayaśas' translation, where we see him use the characters 三昧, this explicitly means "samādhi" with these various significations. However, he also uses the character 定, which often has the same meaning (especially in verses, where economy of character numbers is

essential). Since this seems to play with the polysemy of the term, I would rather indicate the latter as "meditation" rather than either dhyāna or samādhi (both of which it, as well as the English meditation, can indicate). Finally, Paul Thomas also suggests that samādhi also refers to ascetic observances (*niyama* or *dhūta*). The sūtra enumerates such observances in an immense list, suggesting that these are references to the samādhi in the title. Thomas thus prefers to translate the text's title as the *King of Observances Sūtra*. Thomas also notes that this use of "samādhi" was probably a textual milieu, shared with other similar texts like the *Pratyutpanna-samādhi Sūtra*, the *Śūraṅgama-samādhi Sūtra*, and so forth, both of which were also translated by Lokakṣema, and which were grouped by the editors of the Taishō Tripiṭaka in Taishō nos. 621–648.[3]

## Classical and Contemporary Scholarship on the Sūtra

As already mentioned, classical scholarship on the sūtra took off with Nāgārjuna and continued with Asaṅga and Candrakīrti. Again, in the 8th century, Śāntideva cites the sūtra in his *Śikṣāsamuccaya*, using the title of the shorter recension (*Candrapradīpa Samādhi*), suggesting that the shorter recension was still circulating alongside the longer recensions. Shortly thereafter, Śāntarakṣita and Kamalaśīla quote the sūtra, using the alternative title *Mahākaruṇāvatāra* (a name that appears in the sūtra). The latest reference to the sūtra is its first significant commentary by Mañjuśrīkīrti, whose dates are unknown, but whose work on the sūtra, the *Kīrtimālā,* was translated in the 11th Century (it is now only extant in Tibetan). This work is a very detailed word-by-word commentary that can be useful for understanding certain ideas but does not offer insights into the sūtra's larger structure or significance. I have not utilised the *Kīrtimālā* to interpret the Chinese translation, but have used it to analyse the sūtra.

Modern scholarship on the sūtra began in 1896 with the first, incomplete edition of the text, based on a defective Nepalese manuscript, by Das and Vidyabhushan.[4] Next, in 1938, Régamey edited and translated three chapters, with a critical comparison between Sanskrit, Tibetan, and Chinese, and was the first to address some of the recensional issues of the

3. Thomas, "The *Samādhirājasūtra* and '*Sūtra Mahāmudrā*'."

4. Rai Sarat Chandra Das & Harimohan Vidyabhushan, eds., *Samādhirāja-sūtram: One of the Earliest Buddhist Scriptures, Written in Gatha Language*, Fasc. 1, Calcutta: Buddhist Text Society, 1896.

text.[5] Between 1941 and 1954, in three parts, Dutt published the first full edition, having consulted the Gilgit manuscript (though later scholars have criticised him for conflating the Gilgit, Nepalese, and Tibetan versions).[6] In 1961, Vaidya published a copy of Dutt's edition, but further obscured some of its issues by removing Dutt's apparatus.[7] In 1975, Matsunami produced the most rigorous edition of the first seven chapters, separating the Nepalese and Gilgit recensions.[8] This edition was used by Gómez and Silk for their 1989 study of selections of this sūtra.[9] Shortly thereafter, Cüppers published a critical edition of chapter 9, accurately representing the Gilgit manuscript in parallel with the Nepalese and Tibetan.[10] The most comprehensive scholarship on the sūtra to date began in the 1990s with a series of papers by Andrew Skilton.[11] A popular commentary by Thrangu Rinpoche from the Mahāmudrā perspective was published in 2004.[12] The first full translation of any version was Peter A. Roberts's translation from Tibetan in 2018.[13] The first translation from Chinese was Shinkan Murakami's 2026.[14]

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5. Konstantin Régamey, ed. and trans., *Three Chapters from the Samādhirājasūtra*, Warsaw: The Warsaw Society of Sciences and Letters, 1938.
6. Malinaksha Dutt, *Gilgit Manuscripts*, vol. II, parts 1–3, Srinagar & Calcutta: J.C. Sarkhel at the Calcutta Oriental Press, 1941–1954.
7. P.L. Vaidya, ed., "Samādhirājasūtram," in *Buddhist Sanskrit Texts*, no. 2, Darbhanga: The Mithila Institute, 1961.
8. Seiren Matsunami, ed., 梵文月燈三昧経, *TDKK* 60 (1975): 244–188; 梵文月燈三昧経 (II), *TDKK* 61 (1975): 796–61.
9. Luis O. Gómez and Jonathan A. Silk, eds., *Studies in the Literatures of the Great Vehicle: Three Mahāyāna Buddhist Texts*, Ann Arbor: Collegiate Institute for the Study of Buddhist Literature and Center for South and Southeast Asian Studies, the University of Michigan, 1989.
10. Christoph Cüppers, *The IXth Chapter of the Samādhirājasūtra*, Stuttgart: Franz Steiner Verlag, 1990.
11. Andrew T. Skilton, "Dating the *samādhiraja Sutra*," *Journal of Indian Philosophy* 27 (1999) 635-652; "Four Recensions of the samādhiraja Sutra," *Indo-Iranian Journal* 42 (1999), 335–336; "The Gilgit Manuscript of the *samādhiraja Sutra*," *Central Asiatic Journal* 44 (2000), 67–86; "State or statement? samādhi in some early Mahayana Sutras," *The Eastern Buddhist* 34, no. 2 (2001), 51–93.
12. Thrangu Rinpoche, *King of samādhi: Commentaries on the samādhi Raja Sutra and the Song of Lodrö Thaye*, translated by Erik Pema Kunsang, North Atlantic Books, 2004.
13. Peter Alan Roberts, *The King of Samādhis Sūtra*, 84000: Translating the Words of the Buddha, 2018.
14. Shinkan Murakami, trans., *The Discourse to Prince Candraprabha*, BDK America, 2026. While a full comparison has not been conducted in this publication, a cursory comparison between the two reveals a different underlying translation philosophy. Students of the Chinese text will probably find it helpful to read the two in parallel.

## The Four Recensions of the Sūtra

Andrew Skilton has explained that the sūtra has four distinct recensions, which eventually circulated contemporaneously by the 6th Century.[15]

The Chinese and Central Asian recensions represent the earliest version of the sūtra, with the main witness being Narendrayaśas' translation and three Central Asian Sanskrit fragments, dated to 557 CE. This recension is called the *Candrapradīpa Samādhi Sūtra*. Compared to the other recensions, it is characterised by its lack of many prose sections, and it is somewhat shorter (but not much shorter) and has no chapter divisions.

The second recension is the Gilgit recension, corresponding to a manuscript from Gilgit which appears to date to the 6th Century as well. This recension is also short, but appears to have a fluid structure with chapter divisions (possibly 44 chapters). There is no known title for this recension.

The third is the first long recension, which Skilton calls *Samādhirāja* I, as it is the first with evidence of the use of that title. The many Nepalese manuscripts (which Skilton groups into categories he calls A, B, and C, plus a manuscript from Tibet), the basis of Dutt and Vaidya's editions, and the Tibetan translation are based on this recension. This recension was also the basis of Mañjuśrīkīrti's *Kīrtimālā*. In terms of language, it appears to be a combination of Classical and Buddhist Hybrid Sanskrit. It appears to have forty chapters, and has lengthy prose and verse sections not found in the first recension.

The fourth recension, which Skilton calls *Samādhirāja* II, is a revised Nepalese version of the long recension, *Samādhirāja* I. It appears to have emerged after the 12th Century, and the Buddhist Hybrid Sanskrit has been standardised into Classical Sanskrit. This version divides chapter 38 into three, bringing the total to 42 chapters. The redactor appears to have revised this version on the basis of readings found in the *Kīrtimālā*.

## The Chinese Recensions

Setting aside the matter of Lokakṣema's lost translation, we have three texts in Chinese referred to as *Candrapradīpa Samādhi Sūtra*s and one *Candraprabha Bodhisattva Sūtra*. Those referred to as *Candrapradīpa Samādhi*

15. Andrew T. Skilton, "Four Recensions of the samādhiraja Sutra," *Indo-Iranian Journal* 42 (1999), 335–336.

*Sūtra*s include Taishō no. 639, which is Narendrayaśas' translation corresponding to a Central Asian recension (in 557). It has no chapter divisions, but for this publication, we have overlaid the forty chapter divisions of recension 3 (as applied in the Tibetan translation to allow easy comparison with the pre-existing translation by Peter A. Roberts). The second is Taishō no. 640, attributed to Śrāmaṇa Xiāngōng (420–479) and paralleled to chapters 27–29, and the third is Taishō no. 641, which has been spuriously attributed to Śrāmaṇa Xiāngōng, and while it is often said to be parallel to chapter 24, we will show in the introduction to the corresponding section in this publication to not have any relation to the *Samādhirāja Sūtra*s. The *Candraprabha Bodhisattva Sūtra*, Taishō no. 169, attributed to the Upāsaka Zhī Qiān, corresponds to chapter 35. These will all be treated individually in separate sections in this publication.

## OVERVIEW OF THE *CANDRAPRADĪPA SAMĀDHI SŪTRA*

The *Candrapradīpa Samādhi Sūtra* appears to have a complex structure, and while it has often been suggested that it was a compilation of short early Mahāyāna works, I would suggest that it does have a systematic arrangement. The sūtra is also remarkable for its philosophical density and for functioning as a rich repository of Bodhisattvayāna narrative literature. While most scholarship on this sūtra has dealt with editing the Sanskrit and associated philological concerns, the text is entirely readable as-is in both the Chinese and Tibetan recensions. Moreover, the content, except for a few expanded prose sections (related to the expansion from the first to third recensions discussed previously), is fundamentally the same between the Tibetan and the Sanskrit. In this respect, while one can maintain a philological concern about an ideal original form of the text, one can also be an "ideas person" and simply translate the text. I have undertaken this translation on the basis of the latter approach, allowing readers without access to the source languages to assess the sūtra's ideas and narratives without getting bogged down in text-historical concerns.

### The Structure of the Sūtra (Detailed Explanation)

Taishō no. 639 lacks chapter divisions and is simply divided into ten fascicles. It is therefore ideal to divide it into readable chunks. For this purpose, I have imposed the chapter divisions of recension 3 (as they appear in the

Tibetan translation to allow comparison with the publication by Roberts), which match the contents fairly naturally. This makes it easier to see the differences between the first and third recensions. This is also suggested by the editors of the Taishō edition, who put Sanskrit titles into the footnotes. Dividing the text in this manner, we get the following divisions:

- **Fascicle 1**: Chapter 1–4
- **Fascicle 2**: Chapters 5–10
- **Fascicle 3**: Chapters 11–16
- **Fascicle 4**: Chapter 17
- **Fascicle 5**: Chapters 18–25
- **Fascicle 6**: Chapters 26–32
- **Fascicle 7**: Chapters 33–34
- **Fascicle 8**: Chapters 35–36
- **Fascicle 9**: Chapters 37–38
- **Fascicle 10**: Chapters 39–40

While the text is complex, whether it was redacted as a composite text or not, we can see that it is well-structured. Gómez & Silk suggested a structure for the text, but I developed a slightly different structure that I shall present in this overview, based, to an extent, on the commentaries by Mañjuśrīkīrti and Thrangu Rinpoche. I found that this structure worked well to create a somewhat classical structure as found in many commentaries. In this section, I shall outline this structure to provide a high-level view. In the following section, I shall present a detailed summary and analysis.

This overall structure is as follows:

1. Introductory Section (chapter 1)
2. Main Doctrinal Section (chapters 2–39)
3. Propagation Section (chapter 40)

## 1. Introductory Section

In the introduction (chapter 1), the Buddha is on Vulture's Peak with a great assembly of monastics and bodhisattvas. He is requested to give guidance on the bodhisattva path by Candraprabha Bodhisattva. This reveals the *purpose* of the sūtra, which the Buddha teaches is to maintain an equanimous mind and achieve the "samādhi on the equality and non-

discrimination of all dharmas." This samādhi encompasses all elements of the path to awakening.

## 2. Main Doctrinal Section

The main doctrinal section of the sūtra is divided into four steps of teaching:

1. Teachings on preliminary or preparatory practices for achieving the samādhi (chapters 2–6).
2. Preliminary superior attainments that come from those preparatory practices (chapters 7–9).
3. Candraprabha's invitation to have the Samādhi taught and the benefits it will bring (chapters 10–16).
4. The Core Teaching Section—the Samādhi itself (chapters 17–39).

### 2.1. Teachings on Preliminary or Preparatory Practices for Achieving the Samādhi

This section can be divided into five subsections, corresponding to the five chapters in this section:

1. Making Offerings to Accumulate Merit (chapter 2)
2. Cultivate Faith in the Buddha and Devotion to Practice (chapter 3)
3. Eliminate Defilements and Right Conduct (chapter 4)
4. Cultivate Renunciation (chapter 5)
5. Purify Karma and Overcome Obstacles (chapter 6)

#### *2.1.1. Making Offerings to Accumulate Merit*

(Chapter 2. Śālendrarāja) Once, Śākyamuni Buddha, as King Bhīṣmottara, venerated buddhas on Vulture's Peak for countless kalpas, hearing this sūtra from each of them. The last buddha was Śālendrarāja. Serving the buddhas by making offerings is an essential preliminary to practising the Path.

### *2.1.2. Cultivate Faith in the Buddha and Devotion to Practice*

(Chapter 3. Praise of the Buddha's Qualities) The qualities of the Buddha are attainable through this sūtra, but one must not listen to the teachings without practising them. Thus, one must cultivate faith and devotion in praising the Buddha and cultivating the practice of samādhi.

### *2.1.3. Eliminate Defilements & Right Conduct*

(Chapter 4. Samādhi) One comes to be able to attain samādhi by eliminating mental defilements and embracing virtues like correct conduct and renunciation. Just as receiving medicine without taking it, if one gets the teachings but does not practise them, one will not progress.

### *2.1.4. Cultivate Renunciation*

(Chapter 5. Ghoṣadatta) The advanced practitioner must forsake worldly ties and home. Just like King Mahābala who renounced home after learning that making grand offerings to Buddha Ghoṣadatta was inferior to putting the teachings into action. He eventually became the Buddha Jñānaśūra, and his disciples became buddhas called Dṛḍhaśūra.

### *2.1.5. Purify Karma and Overcome Obstacles*

(Chapter 6. Cultivating the Samādhi) Making offerings without notions of giver or receiver, dedicating the merit to awakening, and realising the absence of arising and ceasing, shields one from māras. Overcome obstacles to samādhi thus, by accumulating merit and purifying karma.

## 2.2. Preliminary Superior Attainments that Come from those Preparatory Practices

This section can be divided into three subsections, corresponding to the three chapters in this section:

1. Attain Patience (chapter 7)
2. Realise Emptiness to Overcome Suffering (chapter 8)
3. Harmonise Emptiness with Conventional Truth for Compassionate Conduct (chapter 9)

#### *2.2.1. Attain Patience*

(Chapter 7. The Attainment of Patience) Master the three kinds of patience: 1) upholding Dharma with mastery of the sūtras without anger or doubt, 2) maintaining constant meditation, attaining superior powers, and 3) seeing other worlds, teaching others, receiving prophecies, but remaining unaffected by praise or blame due to understanding emptiness.

#### *2.2.2. Realise Emptiness to Overcome Suffering*

(Chapter 8. Buddha Abhāvasamudgata) Grasp the wisdom of the non-existence of dharmas (both self and phenomena) to eliminate desire & thus suffering. Just like Buddha Abhāvasamudgata, who proclaimed the non-existence of all dharmas upon arising, echoed by worldly sounds, and his disciple, Prince Mahākaruṇacintin, who attained buddhahood as Suvicintitārtha.

#### *2.2.3. Harmonise Emptiness with Conventional Truth for Compassionate Conduct*

(Chapter 9. The Patience of the Profound Dharma) View all dharmas as illusory, realising profound patience, while harmonising ultimate and relative truth—being able to balance wisdom with compassionate conduct.

### 2.3. Candraprabha's Invitation to have the Samādhi Taught and the Benefits it will Bring

This section can be divided into five subsections:

1. Receiving Blessings from the Buddha (chapter 10)
2. Upholding the Sūtra (chapter 11)
3. The Nature and Practice of the Samādhi (chapter 12–13)
4. The Buddha's Smile—Candraprabha's Prophecy (chapters 14–15)
5. Worldly Benefits of the Samādhi (chapter 16)

### *2.3.1. Receiving Blessings from the Buddha*

(Chapter 10. The Entry into the City) Candraprabha invites the Buddha into his house for alms. The Buddha transforms the city and honours all, bestowing blessings on Candraprabha, enabling him to attain various samādhis.

### *2.3.2. Upholding the Sūtra*

(Chapter 11. Becoming an Upholder of the Sūtra) Understanding the Dharma (as in this sūtra) is equal to making offerings to countless buddhas. The most important thing is understanding the Dharma and teaching it to others, which protects one from falling into evil paths.

### *2.3.3. The Nature and Practice of the Samādhi*

(Chapter 12. The Training According to the Samādhi) Realise that all dharmas are empty, beyond words and names, and that without attachment one overcomes māras. This chapter describes the ineffability of the samādhi, which ultimately has a single meaning.

(Chapter 13. The Teaching of the Samādhi) Cultivating the samādhi involves developing a mind of equality towards all in non-conceptual natural observation, meditating in secluded places, attaining wisdom, and embodying the Buddha's conduct. As a result of attaining the samādhi, one will be immune to all harm.

### *2.3.4. The Buddha's Smile—Candraprabha's Prophecy*

(Chapter 14. The Buddha's Smile) Praising the Buddha, Candraprabha offers to him. The Buddha smiles, and Maitreya asks why.

(Chapter 15. The Elucidation of the Buddha's Smile) The Buddha smiled because, as a result of Candraprabha's offerings and praises, he knew that Candraprabha would, in the future, be praised by the whole world. After encountering countless buddhas, he will himself become a Buddha.

*2.3.5. Worldly Benefits of the Samādhi*

(Chapter 16. The Past) In the distant past, the Buddha, as Prince Mati, overcame illness by practising this samādhi, which also makes one impervious to slander.

## 2.4 The Core Teaching Section—the Samādhi Itself

This section can be divided into six subsections, some with further subsections:

1. How to Attain the Samādhi (chapter 17)
2. Honouring the Sūtra/Samādhi (chapters 18–19)
3. Relying on the Good Friend (chapter 20)
4. Cultivating in Accord with the Dharma, not for Honour or Gain (chapter 21)
5. The Nature of the Tathāgata (22–25)
6. Bodhisattva Conduct (26–39)

*2.4.1. How to Attain the Samādhi*

(Chapter 17. The Entranceway to the Samādhi that is Taught by Many Buddhas) The setting returns to Vulture's Peak. Earlier, the Buddha taught this samādhi as being the way to attain buddhahood, but now, he teaches the method for attaining the samādhi directly. It is, in brief, through (1) patience, (2) morality, (3) renunciation, and (4) yearning for the Dharma. This is exemplified by King Śirībala, who renounces his throne to practise this Samādhi.

*2.4.2. Honouring the Sūtra/Samādhi*

This subsection has two divisions for its two chapters:

1. Upholding the Sūtra (chapter 18)
2. Believing in the Sūtra (chapter 19)

2.4.2.1. Upholding the Sūtra

(Chapter 18. The Entrustment of the Samādhi) Upholding this sūtra results in (1) perfected merit, (2) protection, (3) wisdom, and (4) eloquence. Those who maintain virtuous conduct in devotion to this sūtra will be born in Amitābha's Land of Bliss.

2.4.2.2. Believing in the Sūtra

(Chapter 19. The Teaching of the Inconceivable Dharma of Buddhas) Beings should inquire about and have faith in this sūtra without fear, realising the vastness of the Dharma in every pore, encompassing all realms, awakening to the Dharma like from a dream.

### *2.4.3. Relying on the Good Friend*

(Chapter 20. Indraketudhvajarāja) One should rely on good friends and teachers without distractions, like Buddha Indraketudhvajarāja, who taught that all dharmas are like the moon in water. This maintains compassionate bodhicitta.

### *2.4.4. Cultivating in Accord with the Dharma, not for Honour or Gain*

(Chapter 21. The Past) In a past life, Dīpaṅkara and Śākyamuni Buddhas, as two young monks, inspired a king to protect the Dharma. Unvirtuous monks plot to kill the two, but the devas defend them, and the conspirators fall into hell.

### *2.4.5. The Nature of the Tathāgata*

This subsection has three divisions:

1. The Dharma Body (chapters 22–23)
2. The Qualities of the Tathāgata (chapter 24)
3. The Form and Formlessness of the Buddha (chapter 25)

2.4.5.1. The Dharma Body

(Chapter 22. The Teaching on the Body & Chapter 23. The Tathāgata's Body) The Buddha's true body is the Dharma body, beyond physical characteristics, seen through samādhi. The Buddha's wisdom and the Dharma

body are boundless; thus, bodhisattvas should transcend attachment to physicality and cultivate a deep understanding of the Dharma.

2.4.5.2. The Qualities of the Tathāgata

(Chapter 24. The Inapprehensible Tathāgata) The qualities of the bodhisattva and Tathāgata are inapprehensible and unfathomable. Still, they can be analysed in the fourfold manner (discussed on an earlier slide) and fit into the categories of the correct discrimination of (1) dharmas, (2) meanings, (3) definitive words, and (4) courageous eloquence. With each, they have an ultimately pure nature, but as far as one can apprehend something, that is something conditioned to which one must not get attached.

2.4.5.3. The Form and Formlessness of the Buddha

(Chapter 25. Engaging in Discernment) One perceives the Buddha through form (e.g. in person, images, or visualisation), but one must understand that form and non-form are inseparable—form and bodhi are inseparable. I.e., "form is emptiness, emptiness is form."

*2.4.6. Bodhisattva Conduct*

The sūtra makes clear that bodhisattva conduct, too, is the samādhi. This section is divided into five subsections with further subsections:

1. Rejoice in Others' Merits (chapter 26)
2. The Six Perfections (chapters 27–29)
3. Urgent Practice (chapter 30)
4. Benefits of Practice (chapters 31–33)
5. Exemplars of Practices (chapters 34–36)
6. Final Encouragement to Maintain Morality (chapters 37–39)

2.4.6.1. Rejoice in Others' Merits

(Chapter 26. Rejoicing) To cultivate the samādhi, a bodhisattva must regard all beings as one's relatives. Thus, one should rejoice in others' merits, always helping them to generate merit and embrace right views.

2.4.6.2. The Six Perfections

**1. Generosity**

(Chapter 27. The Benefits of Generosity) One should not be negligent in cultivating the six perfections. The first, giving has ten benefits, including overcoming stinginess, gaining wealth, being loved by the saṅgha, and becoming close to spiritual friends.

**2. Morality**

(Chapter 28. The Teaching on Correct Conduct) There are ten benefits of pure morality, including fulfilling omniscience, training as the Buddha did, maintaining non-regressing vows, and achieving superior samādhi.

**3. Patience, 4. Diligence, 5. Meditation, 6. Wisdom**

(Chapter 29. Ten Benefits) There are also sets of ten benefits to the perfections of patience, diligence, meditation, and wisdom. Besides accumulating supernormal powers, one also attains the treasuries of the Buddha, Dharma, and Wisdom.

2.4.6.3. Urgent Practice

(Chapter 30. Tejaguṇarāja) Tejaguṇarāja Buddha was revered by King Dṛdhadatta (Śākyamuni). That Buddha taught him the illusoriness of all dharmas, karma, and the practice of this samādhi. After cultivating this samādhi extremely diligently and urgently, King Dṛdhadatta gained great rewards and divine protection, and those who do so in the same way will be born in Amitābha's Pure Land.

2.4.6.4. Benefits of Practice

This section has two subsections:

1. Relative Benefits (chapter 31)
2. Ultimate Benefits (chapters 32–33)

*2.4.6.4.1. Relative Benefits*

(Chapter 31. Benefits) Practising this samādhi results in wisdom, equanimity, boundless merit, and respect.

*2.4.6.4.2. Ultimate Benefits*

(Chapter 32. The Teaching on the Nature of all Dharmas) Practising this samādhi results in attaining ultimate wisdom, discipline, supernormal abilities, the ability to visit other buddhas, endurance without anger, and boundless compassion. One will embody a life of tranquil generosity, patience, and an understanding of emptiness.

(Chapter 33. The Benefits of Possessing the Sūtra) By realising emptiness through the five unconditioned aggregates (of discipline, samādhi, wisdom, total liberation, and perceiving the liberated state of wisdom) and practising non-attachment, with understanding of no-self, one will attain mastery over mind and body, resulting in great merit and ultimately liberation. Through faith, one can also attain birth in Amitābha's Pure Land, swiftly attaining liberation there.

2.4.6.5. Exemplars of Practices

This section has three subsections:

1. Kṣemadatta (chapter 34)
2. Princess Jñānāvatī (chapter 35)
3. Supuṣpacandra (chapter 36)

*2.4.6.5.1. Kṣemadatta*

(Chapter 34. Kṣemadatta) Kṣemadatta Bhikṣu (Śākyamuni Buddha) engaged in self-sacrifice by setting his arm alight. Inspired by this, King Śrīghoṣa and his assembly leapt from their pavilion and were saved by devas, touched by their devotion.

*2.4.6.5.2. Princess Jñānāvatī*

(Chapter 35. Jñānāvatī) Princess Jñānāvatī sacrificed her flesh and blood to cure Bhūtamati Bhikṣu. Jñānāvatī reflects on impermanence and vows to

attain Buddhahood. In this way, one should protect Dharma teachers rather than neglect them.

*2.4.6.5.3. Supuṣpacandra*

(Chapter 36. Supuṣpacandra) King Śuradatta brutally executed the Dharma teacher Supuṣpacandra, but he was able to atone by revering the Dharma and building stūpas. Ultimately, upholding precepts, practising dhāraṇī, and protecting the teachings leads to swift progress toward Buddhahood without encountering such suffering.

2.4.6.6. Final Encouragement to Maintain Morality

This section has three subsections:

1. The Aggregate of Morality (chapter 37)
2. Yaśaḥprabha as an Exemplar of Morality (chapter 38)
3. Restraint of Body, Speech, and Mind (chapter 39)

*2.4.6.6.1. The Aggregate of Morality*

(Chapter 37. Teaching the Aggregate of Morality) A bodhisattva should uphold the pure aggregate of morality, serve as a guardian of the Dharma, and practice the supreme samādhi to accumulate vast merit and wisdom, benefiting all beings. By doing so, they swiftly attain bodhi, guide others towards liberation, and protect the Dharma with unwavering resolve.

*2.4.6.6.2. Yaśaḥprabha as an Exemplar of Morality*

(Chaper 38. Yaśaḥprabha) The Buddha teaches the past-life story of Yaśaḥprabha (Śākyamuni), who was persecuted by jealous bhikṣus, to emphasise that, through patience, generosity, and the realisation of emptiness, one can uphold the Dharma even amidst adversity. The Buddha also encourages transcending worldly attachments, cultivating virtues like compassion and loving-kindness, and understanding that all dharmas are like illusions.

*2.4.6.6.3. Restraint of Body, Speech, and Mind*

(Chapter 39. Restraint of the Body, Speech, and Mind) Bodhisattvas must perfect bodily, verbal, and mental restraint to gain unobstructed wisdom and full awakening. By maintaining pure karma, one will see the three realms as illusory, culminating in the non-discursive samādhi.

### 3. Propagation Section (chapter 40)

(Chapter 40. Conclusion) In a boundless display of cosmic quakes and celestial offerings, the Buddha extols the profound "Vaipulya" Dharma—leading innumerable beings to various levels of awakening—and, after naming it "The Entry into Great Compassion" and "The Samādhi of the Equality of the Essential Nature of All Dharmas," he instructs Ānanda to preserve and disseminate it, inspiring universal joy.

## The Structure of the Sūtra (Outline)

The following is an outline of the above structure:

1. **Introductory Section (1)**
2. **Main Doctrinal Section (2–39)**
    1. Teachings on preliminary or preparatory practices for achieving the samādhi (chapters 2–6).
        1. Making Offerings to Accumulate Merit (chapter 2)
        2. Cultivate Faith in the Buddha and Devotion to Practice (chapter 3)
        3. Eliminate Defilements and Right Conduct (chapter 4)
        4. Cultivate Renunciation (chapter 5)
        5. Purify Karma and Overcome Obstacles (chapter 6)
    2. Preliminary superior attainments that come from those preparatory practices (chapters 7–9).
        1. Attain Patience (chapter 7)
        2. Realise Emptiness to Overcome Suffering (chapter 8)
        3. Harmonise Emptiness with Conventional Truth for Compassionate Conduct (chapter 9)
    3. Candraprabha's invitation to have the Samādhi taught and the benefits it will bring (chapters 10–16)
        1. Receiving Blessings from the Buddha (chapter 10)
        2. Upholding the Sūtra (chapter 11)

3. The Nature and Practice of the Samādhi (chapter 12–13)
4. The Buddha's Smile—Candraprabha's Prophecy (chapters 14–15)
5. Worldly Benefits of the Samādhi (chapter 16)

4. The Core Teaching Section—the Samādhi itself (chapters 17–39)
    1. How to Attain the Samādhi (chapter 17)
    2. Honouring the Sūtra/Samādhi (chapters 18–19)
        1. Upholding the Sūtra (chapter 18)
        2. Believing in the Sūtra (chapter 19)
    3. Relying on the Good Friend (chapter 20)
    4. Cultivating in Accord with the Dharma, not for Honour or Gain (chapter 21)
    5. The Nature of the Tathāgata (22–25)
        1. The Dharma Body (chapters 22–23)
        2. The Qualities of the Tathāgata (chapter 24)
        3. The Form and Formlessness of the Buddha (chapter 25)
    6. Bodhisattva Conduct (26–39)
        1. Rejoice in Others' Merits (chapter 26)
        2. The Six Perfections (chapters 27–29)
        3. Urgent Practice (chapter 30)
        4. Benefits of Practice (chapters 31–33)
            1. Relative Benefits (chapter 31)
            2. Ultimate Benefits (chapters 32–33)
        5. Exemplars of Practices (chapters 34–36)
            1. Kṣemadatta (chapter 34)
            2. Princess Jñānāvatī (chapter 35)
            3. Supuṣpacandra (chapter 36)
        6. Final Encouragement to Maintain Morality (chapters 37–39)
            1. The Aggregate of Morality (chapter 37)
            2. Yaśaḥprabha as an Exemplar of Morality (chapter 38)
            3. Restraint of Body, Speech, and Mind (chapter 39)

3. **Propagation Section (40)**

## THEMES

Prior analysis of the sūtra, both classical and recent, has focused on the sūtra's heavy emphasis on emptiness. For this reason, it was utilised heavily in the "sūtra Mahāmudrā" tradition. Paul Thomas has explored how Maitrīpa, in his *Tattvadaśaka*, and his disciple Sahajavajra, in his *Tattvadaśakaṭīkā*, described a path superior to the standard sūtra Mahāyāna path and that doesn't involve initiation or the stages of tantric practice. To support this assertion, Maitrīpa and Sahajavajra relied on several verses from chapter 33 (or 32 in the Sanskrit) of the *Samādhirāja.* These verses are used to demonstrate that all concepts or characteristic signs (*nimittas* and *saṃjñās*) must be realised as unarisen and pure. This became a key tenet of this Mahāmudrā-style path and eventually influenced the Tibetan tradition of "Sūtra Mahāmudrā," which served as the basis for Thrangu Rinpoche's 2004 commentary on the sūtra from the Kagyu perspective.[16] In what follows, I shall outline some key themes.

### Emptiness (Śunyatā) and Illusoriness

The sūtra teaches the "wisdom of the non-existence of dharmas" to eliminate desire and suffering (chapter 9). While understanding, thus, that all phenomena are like illusions, dreams, or the reflection of the moon in water (chapters 9, 20, & 38), one must harmonise this with conventional reality—allowing one to still engage in compassionate conduct in the world (chapter 9). This freedom from characteristics and understanding of emptiness is the nature of the Buddha's Dharma-Body and is realised through the titular samādhi (chapters 22–23), but one must still understand that form and formlessness are inseparable (chapter 25).

### The King of Samādhis

The goal of the sūtra is to attain the "samādhi of the equality and non-discrimination of all dharmas" (chapter 1). This is a mind of equality towards all beings through non-conceptual, natural observation (chapter 13). It is ultimately ineffable and beyond words and names (chapter 12). To attain this samādhi, one must practise patience, morality, renunciation, and yearning for the Dharma (chapter 17). It is cultivated in secluded places to

16. Paul Thomas, "The *Samādhirājasūtra* and '*Sūtra Mahāmudrā*'."

attain wisdom and embody the Buddha's conduct (chapter 18). Attaining this samādhi leads to unobstructed wisdom, immunity from all harms, and the ability to see the three realms as illusory (chapters 13 & 39).

## The Bodhisattva Path

According to this sūtra, the bodhisattva path begins with cultivating an equanimous mind towards all beings, seeing them as one's own relatives (chapters 1 & 26). This forms the basis for boundless compassion, balanced with the realisation of emptiness.

The sūtra details ten benefits for each of the six perfections (pāramitās): generosity, morality, patience, diligence, meditation, and wisdom (chapters 27–29). Three specific kinds of patience are described: (1) upholding the Dharma without anger, (2) maintaining constant meditation, and (3) remaining unaffected by praise or blame through an understanding of emptiness (chapter 7).

A key theme regarding the bodhisattva path is the need for practitioners to make a sincere confession (chapter 3), to forsake worldly ties and home (chapter 5), and to practise with extreme diligence and urgency, as exemplified by King Dṛdhadatta (chapter 30). Unlike other Mahāyāna sūtras, his sūtra usually refers to the implied target audience just as "sons of good family," rather than including women (daughters of good family), and is oriented towards male ascetic monks (dhūta practitioners). Despite this, it does have stories with female protagonists. In this light, it is worth noting that the final quarter of the sūtra has a variety of stories of exemplars of such bodhisattva conduct.

## Devotion and Recollection of the Buddha (Buddhānusmṛti)

A core practice recommended in this sūtra is cultivating faith and devotion by praising the Buddha's qualities. This is directly linked to cultivating the practice of samādhi (chapter 3). One must rely on good friends and teachers (*kalyāṇamitra*) without distraction to maintain compassionate bodhicitta (chapter 20). One should protect Dharma teachers and not neglect them (chapter 35). Simply hearing the teachings is not enough; one must put them into practice (chapters 3–4). Upholding and teaching this sūtra is presented as an act of supreme merit, equal to making offerings to countless buddhas and a source of divine protection (chapters 11 & 18). For those who practise this samādhi with faith, the sūtra finally promises

rebirth in Amitābha's Land of Bliss (*Sukhāvatī*), where liberation can be swiftly attained (chapters 18, 30, & 33).

## DETAILED SUMMARY AND ANALYSIS OF THE *CANDRAPRADĪPA SAMĀDHI SŪTRA*

In what follows, I shall present a detailed summary and analysis of the sūtra on a chapter-by-chapter basis. Reference to Thrangu Rinpoche's commentary corresponds to his comments in the book *King of Samādhis*. Reference to Mañjuśrīkīrti's *Kīrtimālā* correspond to the text as it appears in the Derge edition of the Tenjur (Toh. 3350).[17]

### Chapter 1. Introduction

On Vulture Peak in Rājagṛha, Śākyamuni Buddha is joined by a vast assembly of bhikṣus, bodhisattvas, and devas. A youth bodhisattva named Candraprabha respectfully approaches to request guidance on cultivating the bodhisattva path, specifically seeking instruction on adhering to precepts, increasing wisdom, and eliminating negative behaviours. In response, the Buddha explains that cultivating an equanimous, unobstructed, and nonviolent mind towards all sentient beings is the key to swiftly attaining supreme buddhahood. He details the samādhi of the equality and nondiscrimination of the essence of all dharmas, a profound state encompassing numerous sets of virtuous qualities that guide practitioners to awakening. Upon hearing this teaching, a multitude of beings attain various stages of liberation, the earth trembles, and a brilliant light illuminates even the darkest realms of the cosmos.

According to Thrangu Rinpoche, the Buddha here reveals that the mastery of a single quality, the King of Samādhis, which perceives the equality of all things, can lead to the awakening of all enlightened qualities and the pacification of negative emotions. He notes that this sūtra, rich in profound teachings, introduces 300 distinct topics related to samādhi, briefly touched upon in the first chapter and detailed extensively in the final chapter. Mañjuśrīkīrti notes that this samādhi is a kind of abiding without conceptual elaboration upon viewing phenomena.

17. Though owing to Mañjuśrīkīrti's very detailed emphasis on specific terms, rather than overall themes, there is little worth including from his commentary for our purposes here.

## Chapter 2. Śalendrarāja

The Buddha recounts a past life to Candraprabha wherein he was a revered cakravartin named King Bhīṣmottara. Over countless kalpas, the king venerated successive buddhas on Vulture Peak, building magnificent monasteries and making extensive offerings. The last of these buddhas was Śālendrarāja Buddha, from whom the king learned the profound meditation of this sūtra. To fully cultivate this practice and benefit all sentient beings, King Bhīṣmottara eventually renounced his royal life and wealth entirely. The Buddha emphasises that this unbroken dedication and service to the buddhas is an essential path to supreme awakening, a route shared by all tathāgatas emerging in troubled worlds. By upholding and mastering this meditation through virtues like non-attachment, compassion, and strict adherence to precepts, practitioners not only gain the protection of devas and buddhas but also secure rebirth in Amitābha Buddha's realm of Sukhāvatī, particularly during future degenerate ages.

According to Thrangu Rinpoche, this chapter highlights the importance of devotion, respect, and trust in one's guru, as illustrated by the Buddha's own practices in his past life. These teachings underscore the critical role of these qualities in cultivating samādhi and achieving awakening, as reflected in the Vajrayāna practice of Mahāmudrā, where similar devotion and practices, such as guru yoga, are emphasised to accumulate merit and advance spiritually. He says that devotion is like the "head" of one's practice; without it, one cannot progress. Moreover, even if we do not possess countless things to offer, we can visualise them (e.g. offering the whole world in a gurumaṇḍala offering). This is the "preliminary practice," as outlined in our sūtra structure. Mañjuśrīkīrti mainly emphasises the commonly cited Mahāyāna idea that the merit gained from memorising and upholding even a single four-line stanza of a profound teaching like this far surpasses offering a universe filled with jewels.

## Chapter 3. Praise of the Buddha's Qualities

To illustrate the profound merits of this samādhi, the Buddha details the true, boundless qualities of a tathāgata, including their extraordinary physical marks, unmatched wisdom, and ultimate liberation from all dharmas and desires. He explains that these virtues are the result of immense generosity and the prolonged cultivation of excellent roots aimed at

mastering this very meditation. Furthermore, the Buddha delivers a stark warning about future degenerate ages, condemning monks who will merely preach the Dharma without genuinely practising it themselves. In stark contrast to those unpractised teachers, true bodhisattvas must dedicate themselves to studying, upholding, and expounding this teaching. Inspired by the Buddha's words and driven by deep compassion for suffering sentient beings, Candraprabha and five hundred others in the assembly take a solemn vow to protect and promote this profound samādhi after the Buddha's nirvāṇa.

Thrangu Rinpoche writes that the third chapter of the sūtra highlights the virtues of samādhi, emphasising the importance of cultivating faith and devotion towards one's root and lineage teachers to receive and apply the teachings of samādhi effectively. By practising samādhi diligently, practitioners can achieve the ultimate fruition—manifesting the extensive enlightened qualities of the Buddha in body, speech, and mind, which include the major and minor bodily marks, the melodious voice of Brahma, fearlessness, and profound wisdom. The chapter also underscores the necessity of complete trust in the teachings, as illustrated by Milarepa's life story. Milarepa clarified that his awakening was not due to being an incarnation of a buddha or bodhisattva but rather the result of his dedicated practice of the Dharma, emphasising that enlightenment is attainable in a single lifetime through sincere practice rather than through numerous reincarnations.

Mañjuśrīkīrti explains that the practice of recollecting the Buddha (*buddhānusmṛti*) is a method for attaining samādhi. Mañjuśrīkīrti details the various epithets and true qualities of a perfectly awakened buddha, such as being the unsurpassed guide and teacher of devas and humans. The text clarifies that properly recollecting the Buddha's form and, ultimately, the Dharma body, leads to unwavering focus.

## Chapter 4. Samādhi

Prompted by Candraprabha's inquiry into the nature of the samādhi, the Buddha enumerates its forty key aspects, including pacifying the mind, eliminating afflictions, cutting off delusions, and conforming to omniscience. He stresses that achieving this quiescent state requires looking beyond impure, superficial motivations and instead anchoring oneself in pure precepts, kindness, and strict dhūta austerities. To further stabilise the

mind, the Buddha provides practical instructions on visualising his tranquil appearance, explaining that steady, mindful contemplation integrates the practitioner's mind with the Dharma. As practitioners advance in this visualisation, they will continually perceive and abide in the presence of numerous buddhas, comprehending the boundless virtues of the tathāgatas. This profound samādhi offers crucial mental composure during times of extreme adversity or illness, rooting the practitioner in the understanding of the emptiness of all dharmas. Concluding his instruction, the Buddha likens possessing these teachings without applying them to having medicine but refusing to take it, urging the assembly to diligently practise listening, giving, and maintaining precepts to realise these immense benefits.

Thrangu Rinpoche writes that this chapter explores the essence and true meaning of samādhi. The Buddha, responding to Candraprabha's query about the nature of samādhi, defines it as both the path pursued through dedicated meditation training and the ultimate state of fruition. This chapter emphasises that the core teaching across various sūtras, whether addressed to practitioners of lesser vehicles or to those expounding the philosophies of the Yogācāra or the Madhyamaka, is the understanding of emptiness as the fundamental nature of things. Specifically, within the Vajrayāna framework and the practice of Mahāmudrā, samādhi is understood as a direct realisation of the mind's true nature. This realisation is not achieved through intellectual deduction, as is typical in sūtra teachings, but through direct experiential insight into the mind's nature, described as non-arising, neither continuous nor discontinuous, and fundamentally empty. This insight liberates from the burdens of saṃsāric existence, revealing that the mind, while empty, possesses a luminous wisdom. This chapter underscores the critical role of genuine meditation practice in achieving enlightenment within a single lifetime, rather than merely intellectual understanding. Similar to the teaching on taking medicine but not using it to cure oneself, Thrangu Rinpoche writes that initially, Milarepa sought teachings from Rongtön Lhakar to attain enlightenment quickly, believing he could do so without effort, based on his previous successes with black magic. However, when he didn't practice the teachings, he saw no progress. Realising his error, he approached Marpa, the Translator, offering himself fully and expressing a desire to achieve enlightenment in his lifetime. Marpa emphasised that achieving enlightenment depended on Milarepa's own diligence and practice, not just on

receiving teachings, highlighting the essential role of personal effort on the path.

On the face of it, this sūtra might seem not to teach meditation explicitly. But it rather appears that it is a "conceptualised samādhi" that would be a hindrance. The meditative concentration that hinders enlightenment is self-focused, fixated on the notion of "I'm meditating!" This creates a dualistic meditation state constructed by notions, which, although superior to the ordinary state of mind, obstructs the realisation of the ultimate nature of things. This sūtra and Mahāmudrā aim to point out the mind's true condition for direct recognition, not to promote a contrived, conceptual type of meditation. This artificial concentration is seen as a hindrance to true samādhi, which involves a natural rest in the mind's true nature, free of intellectual constructs. Further, regarding the inherent wisdom of the mind, it is not empty in the conventional sense of voidness but is a dynamic emptiness capable of cognition, which is the source of wisdom.

Mañjuśrīkīrti suggests that it is meditating one-pointedly in the ultimate equality of all phenomena, completely free from conceptual elaborations. Mañjuśrīkīrti emphasises that by meditating on the emptiness and equality of all conditioned and unconditioned things, practitioners can directly perceive the buddhas everywhere and access the "nectar" of nirvāṇa. Regarding the nature of ignorance and the realisation process, understanding and experiencing the mind's nature directly is essential for overcoming mental dullness and ignorance and for advancing towards awakening.

## Chapter 5. Ghoṣadatta

The Buddha advises Candraprabha that true progress on the path requires forsaking worldly ties, illustrating this with the ancient story of Buddha Ghoṣadatta. During a prosperous era, a powerful ruler, King Mahābala, hosted Buddha Ghoṣadatta and his monastic assembly for a millennium, providing them with lavish material offerings. However, recognising that the king and his people were driven by a desire for future mundane gains rather than ultimate liberation, Buddha Ghoṣadatta delivered a gāthā revealing that true spiritual practice and renunciation are vastly superior to any material wealth. Awakened by this teaching, King Mahābala and eighty thousand of his followers renounced their worldly lives to become bhikṣus and receive instruction on the samādhi of the equality of all dharmas. Because of this ultimate renunciation, the former king served count-

less buddhas across subsequent lifetimes without ever falling into the lower realms, eventually attaining supreme awakening as Jñānaśūra Buddha. His devoted subjects followed the same transformative path, ultimately becoming buddhas themselves under the shared name Dṛḍhaśūra.

Thrangu Rinpoche writes that the offerings of Mahābala's retainers accumulated great merit for him and his followers, although initially, their motivation lacked the depth necessary to attain perfect awakening. Buddha Ghoṣadatta addressed this by emphasising that while making offerings was commendable, it alone was insufficient without genuine Dharma practice. This teaching led Mahābala and his followers to a deeper understanding of the Dharma and training in samādhi, ultimately leading them to accomplishment. The chapter underscores the importance of correct and extraordinary motivation in Dharma practice, emphasising the need for bodhicitta, or the resolve to achieve awakening for the benefit of all beings. This is framed within the preliminary practices, which involve taking refuge in the Three Jewels and the bodhisattva vow, aiming to cultivate an expansive and altruistic mindset as a foundation for achieving complete awakening. Mañjuśrīkīrti's comments amount to an emphasis on the importance of renouncing all worldly ties. In this way, this chapter also encapsulates preliminary practices.

## Chapter 6. Cultivating the Samādhi

The Buddha instructs Candraprabha that the initial practice for cultivating this profound meditation involves making diligent, selfless offerings to the Buddha. Rather than seeking worldly rewards like wealth or heavenly rebirth, these offerings—such as flowers, incense, and music—must be dedicated entirely to achieving supreme awakening without any notions of a giver or receiver. True offering and patience, however, transcend physical items; they require a deep understanding of the Dharma, the emptiness of all phenomena, and the non-existence of self. By acting without ego and realising the absolute absence of birth and death, bodhisattvas gain inconceivable merits, shield themselves from the influences of māras, and progress swiftly toward awakening.

According to Thrangu Rinpoche, this chapter focuses on the practice of samādhi by overcoming obstacles and enhancing practice strength through accumulating merit and purifying karmic misdeeds and obscurations. The Buddha emphasises the importance of making offerings such as musical instruments, banners, and parasols without seeking saṃsāric plea-

sures but rather dedicating these offerings to the attainment of complete awakening. The chapter also highlights the role of patience and forbearance in applying Dharma teachings even in negative circumstances. It implies the visualisation of lavish worldly offerings in traditional maṇḍala ceremonies as a means of accumulating vast merit. Additionally, from the Vajrayāna perspective, it also implies the purification of negative karmic impacts through the Vajrasattva practice, which involves visualising Bodhisattva Vajrasattva and the cleansing flow of nectar that purifies past misdeeds and obstacles, facilitating a more profound engagement with samādhi. This practice is seen as essential for advancing in samādhi by clearing away hindrances linked to past negative actions. Mañjuśrīkīrti confirms that the chapter's focus is on the prerequisites and methods necessary for developing the samādhi. He explains that bodhisattvas must first purify their minds by abandoning unwholesome physical and mental behaviours, relying on pure ethical discipline as their foundation. Moreover, he points out, samādhi, as non-dual awareness itself, also purifies practice and improves morality, leading them to provide feedback for one another.

## Chapter 7. The Attainment of Patience

To swiftly achieve supreme awakening, the Buddha outlines three essential types of patience that a bodhisattva must master. The first involves upholding the Dharma with a calm mind, speaking only beneficial words, and never quarrelling with sentient beings. The second patience is characterised by maintaining constant meditation and viewing all phenomena as illusory, thereby conforming to wisdom without grasping at appearances. The third patience allows bodhisattvas to maintain unshakeable meditative stability amidst external challenges, granting them the miraculous ability to manifest innumerable forms, preach in countless lands, and see buddhas in all directions. By mastering these three patiences, practitioners remain entirely unaffected by worldly praise or physical harm, driven purely by compassion, and are guaranteed to receive predictions of their future buddhahood.

Thrangu Rinpoche's commentary states that the first type of patience involves enduring hardships in general Dharma practice, while the second type pertains to accepting the difficulties encountered specifically in the practice of samādhi. The third type of patience is required when teaching the Dharma to others, encompassing the ability to endure various

responses and outcomes of teaching efforts. It is highlighted that interactions with others may involve deception or harm, but practitioners should cultivate forbearance, recognising the inherent imperfections of saṃsāric existence. Śāntideva's analogy of not blaming fire for burning when one's hand is placed in it illustrates the need for understanding and acceptance in dealing with challenging situations. One needs to train in patience to navigate interpersonal interactions and challenges encountered in Dharma practice. Rinpoche clarifies the relationship between acknowledging individuals' ordinary traits and maintaining a pure perception of their Buddha-nature. He explains that while people may exhibit disturbing emotions, their fundamental nature remains awakened, encouraging practitioners to cultivate pure perception accordingly. The concept of accumulating merit and dedicating it for the benefit of all beings is also elucidated, with Rinpoche providing practical examples and addressing common misconceptions. Furthermore, the importance of recognising the empty nature of disturbing emotions is highlighted, which requires seeing in them the nature of one's own mind. Until they realise that, practitioners can cultivate distance from such emotions and contemplate their drawbacks to gradually reduce involvement (this means realistically recognising that our mind has a tendency to get attracted and attached to things and cultivating distance from such triggers). However, it is important to eventually directly perceive emptiness and one's mind to control disturbing emotions effectively. Mañjuśrīkīrti's commentary does not add anything of note for this chapter.

## CHAPTER 8. BUDDHA ABHĀVASAMUDGATA

Emphasising the necessity of grasping the non-existence of dharmas to eliminate desire, the Buddha recounts the ancient history of Buddha Abhāvasamudgata. Upon his birth, this Buddha's declaration that "all dharmas are utterly non-existent" reverberated throughout the cosmos, an ultimate truth later echoed even by the natural world upon his awakening. Deeply moved by these teachings, a prince named Mahākaruṇācintin renounced his royal life to become a bhikṣu and dedicated himself entirely to this samādhi. After practising this profound understanding of equality and non-discrimination across twenty kalpas and serving millions of buddhas, the prince himself attained supreme awakening as Suvicintitārtha Tathāgata, illustrating the immense power of viewing all dharmas as mere illusions and abiding securely in the Middle Way.

Thrangu Rinpoche's commentary states that here, Buddha Śākyamuni discusses the dual perspectives of relative truth—where actions yield corresponding results of merit and demerit—and the deeper truth of emptiness. He emphasises the absence of inherent existence in all dharmas and selves, a core teaching found in the *Prajñāpāramitā* scriptures. The Buddha taught emptiness to show that dharmas and our experiences, influenced by karmic residues and afflictive emotions, lack true substance. This insight is pivotal because recognising the emptiness of dharmas enables abandoning suffering and its causes. Rinpoche uses the example of mistaking a rope for a snake to illustrate how misconceptions fuel fear and suffering. By understanding the true nature of phenomena, we can dissolve these fears and misconceptions. Emptiness is also taught through comparative analysis and logical deduction, as seen in Nāgārjuna's works, helping practitioners gain certainty in the absence of intrinsic characteristics in phenomena.

In discussing the past-life narrative of Buddha Abhāvasamudgata, whose name translates to "Non-Arisen," Mañjuśrīkīrti uses this account to illustrate that the true nature of all buddhas and dharmas is essentially unarisen, peaceful, and empty. He highlights how making material offerings—even offering universes filled with jewelled trees and vast riches—to such buddhas generates immense merit. However, the commentary stresses that the highest and most transformative practice is to realise the unarisen Dharma body within one's own mind, which constitutes the very essence of the samādhi.

## Chapter 9. The Patience of the Profound Dharma

The Buddha teaches that bodhisattvas must abide in profound patience by viewing all dharmas as utterly lacking inherent existence, manifesting only through dependent origination like dreams, echoes, or the moon reflected in water. By recognising this illusory nature, practitioners remain free from anger, delusion, and defilement, attaining a profound state of samādhi accompanied by a vast array of spiritual virtues and liberations. The Buddha warns against the arrogance that can arise from superficial learning, stressing that true wisdom requires harmonising ultimate realisation with ethical, relative conduct, such as keeping pure precepts and applying the teachings diligently like medicine. Ultimately, the wise dwell in deep compassion and solitude when necessary, avoiding the pitfalls of foolishness and worldly attachments, and firmly abide in the Middle Way beyond the extremes of existence and non-existence.

I believe this chapter addresses the pitfalls of arrogance and misconceptions, particularly in understanding profound teachings such as the Four Noble Truths and the aggregates. True wisdom, as described, involves recognising the emptiness of the self and phenomena, leading to non-arrogance and a calm, discerning mind. This wisdom is contrasted with the superficial understanding that can lead to pride and laxity in practice. By deeply internalising the emptiness of the aggregates and other dharmas, practitioners can avoid anger and defilement, maintaining steady progress on the path to enlightenment. Bodhisattvas are encouraged to cultivate compassion and practice for the benefit of all sentient beings. This altruistic motivation is essential for developing the resolve to attain enlightenment for the sake of others. The wise use their understanding to guide and comfort others without attachment, knowing when to offer help and when to maintain solitude to avoid decline. This balance ensures that their practice remains pure and effective, ultimately leading to the realisation of bodhi.

Thrangu Rinpoche's commentary suggests that this chapter focuses on emptiness, presenting it not as a nihilistic void but as the absence of a fixed identity in all phenomena. All experiences are likened to dreams, illusions, echoes, or rainbows, illustrating that while things are ultimately empty, they manifest through dependent origination. The chapter emphasises the coexistence of ultimate emptiness and relative existence, asserting the importance of virtuous actions and the consequences of negative deeds. Virtue and vice produce corresponding results, and one must abandon negative emotions and gather merit despite the emptiness of inherent identity.

Mañjuśrīkīrti notes that this profound patience is not merely an intellectual understanding, but a direct, non-conceptual resting in the true nature of things. When bodhisattvas fully comprehend that all phenomena are devoid of intrinsic nature, they are permanently liberated from the extremes of eternalism and nihilism. This profound view allows them to seamlessly integrate ultimate wisdom with vast, compassionate action for the benefit of all beings.

## Chapter 10. The Entry into the City

Following these profound instructions, Candraprabha praises the Buddha for clearly distinguishing the true conduct of bodhisattvas and invites him, along with the monastic assembly, to his home for a meal. The city of

Rājagṛha is magnificently purified and adorned with flowers, silk banners, and precious gems in preparation for the profound offering. As the Buddha enters the city accompanied by celestial beings, his arrival sparks joyous, miraculous transformations across the realms: the earth gently trembles, the hungry are nourished, the disabled are healed, and even the deepest hells are cooled. This triumphant entry, celebrated in a gāthā by Candraprabha, symbolises the ultimate compassion and transformational power of the Buddha's presence, inspiring humans, devas, and all manner of beings to arouse bodhicitta and revere the supreme field of merit.

In the Tibetan version of this chapter, the Buddha places his right hand on Candraprabha's head, leading the bodhisattva to experience numerous states of samādhi and qualities of awakening. This act underscores the importance of receiving blessings, a practice not frequently detailed in sūtras but highlighted in this chapter. Thrangu Rinpoche emphasises the critical role of repeated supplications and prayers, particularly within the Vajrayāna tradition, for generating faith and receiving empowerments necessary for realising samādhi. Candraprabha's decoration of Rājagṛha and Vulture Peak, with great care and respect, and his subsequent request for teachings, illustrate the essential practice of showing reverence for the teacher and the Dharma. The Buddha, in his teachings, advises practitioners to sustain four notions when approaching the Dharma: (1) viewing oneself as a sick person, (2) the Dharma as medicine, (3) the teacher as a skilled physician, and (4) diligently following the practice like a medical treatment. Thrangu Rinpoche warns against viewing the Buddha and Dharma without these attitudes. Further, Candraprabha's inquiry about developing the Buddha's qualities leads to an important teaching. The Buddha explains that understanding the identity of all things, specifically their empty nature beyond names and labels, leads to enlightenment. This understanding is crucial as it emphasises the inexpressible nature of true reality, which lies beyond verbal or mental formulations. Thrangu Rinpoche further emphasises that realisation can be achieved through devotion, supplication, and receiving blessings, which facilitate the realisation of the nature of mind beyond words and concepts. Thrangu Rinpoche contrasts the sūtra and Vajrayāna approaches to realisation, noting the importance of blessings and devotion in Vajrayāna while acknowledging that both systems ultimately aim to realise the nature of mind.

Mañjuśrīkīrti mainly sees this chapter as emphasising that a true practitioner maintains the realisation of the equality of dharmas even amidst

the bustle and distractions of worldly life. Whether encountering praise or blame, pleasant or unpleasant situations, the mind remains entirely undisturbed. The act of entering the city is thus transformed into an opportunity to enact great compassion and benefit beings, serving as a profound skilful means while the practitioner remains peacefully resting in the non-dual samādhi.

## Chapter 11. Becoming an Upholder of the Sūtra

Following a grand offering of food and precious robes to the Buddha and the assembly of bhikṣus, the youth Candraprabha silently wonders how a bodhisattva can truly comprehend the nature of all dharmas, avoid uncontrolled rebirth, and gain boundless eloquence. Perceiving his silent inquiry, the Buddha explains that attaining this profound wisdom requires understanding a single truth: all dharmas are fundamentally devoid of names, language, and the characteristics of arising and ceasing. By realising this dharma of no-characteristics and practising non-discrimination, bodhisattvas gain unhindered eloquence, knowledge of past lives, and protection from malevolent forces. The Buddha concludes by declaring that upholding this profound teaching, especially during the degenerate age of the Dharma, yields immeasurable merit, ensuring that practitioners will not fall into lower realms and will receive a prophecy of their future buddhahood from Amitābha Buddha, with the ability to be reborn in his or Akṣobhya Buddha's pure land.

Thrangu Rinpoche suggests that the intent behind "upholding the sūtra" is not just memorising or remembering the words of the sūtra, but to the meaning that they point to: the true nature of all dharms. Mañjuśrīkīrti suggests that the deconstruction of ordinary perceptions implied by this chapter is intended to serve as a mental preparation for entering the samādhi, free from conceptual extremes.

## Chapter 12. The Training According to the Samādhi

The Buddha further explains that true bodhisattvas gain immense merit by praising the inconceivable, formless virtues of the tathāgatas, which perfectly reflect the empty nature of all dharmas. By understanding this single, profound meaning and practising emptiness, practitioners eradicate all discriminating thoughts of a self or soul, successfully transcending the afflictions of the desire, form, and formless realms. Although they master

the wisdom of distinguishing letters and expound the Dharma extensively, they remain entirely free from attachment to names, words, and frivolous arguments. Grounded in the realisation that the five aggregates are empty and quiescent, these practitioners outshine legions of māras, protect the pure precepts, and can wander unobstructed through countless buddha lands without any desire for heavenly rebirth, ultimately inspiring Candraprabha to abandon all worldly gains in pursuit of this supreme samādhi.

In short, this chapter focuses on practical instructions, including: (1) reflecting on the Buddha's vast merits and expressing gratitude through aspirations for the welfare of all beings; (2) engaging in analytical meditation on the emptiness and selflessness of phenomena; (3) overcoming attachment to all experiences by understanding the nature of the three realms and the five aggregates; and (4) developing non-attachment to words by recognizing that language cannot fully express reality.

Thrangu Rinpoche suggests that this chapter suggests that true spiritual qualities arise from personally practising and experiencing samādhi, not simply talking about or intellectually understanding emptiness. Merely repeating that everything is empty does not lead to virtue or spiritual growth; direct training in samādhi is essential. Such training goes beyond ordinary emotions and worldly states and is the focus of this chapter, which emphasises actual experience over theoretical discussion. The next chapter will address the nature of samādhi itself.

Mañjuśrīkīrti's commentary emphasises the importance of strict preliminary ethical discipline and specific training to sustain deep realisation. He explains that pure conduct and detachment from worldly distractions are essential for genuine progress. By maintaining flawless moral discipline, bodhisattvas establish the stable foundation needed for continuous meditative absorption.

## Chapter 13. The Teaching of the Samādhi

In instructing Candraprabha in the practical cultivation of this samādhi, the Buddha emphasises the necessity of developing an equal, non-discriminating mind towards all dharmas while actively eliminating greed, anger, and delusion. True practice involves meditating in secluded places, abandoning all conceptualisations of "attaining" or "not attaining," and continuously fostering great compassion for all sentient beings. Because they deeply understand that all phenomena lack inherent existence—viewing

sounds as mere echoes and beings as having no real abode—practitioners of this samādhi learn to engage with the world without grasping. As a result of this profound detachment, they attain boundless powers, remain entirely unscathed by worldly afflictions, and can travel unobstructed to all buddha lands to hear and endlessly expound the true Dharma, ultimately transcending all frivolous arguments to reach the other shore of merit.

Whereas chapter 12 explains that one should train in samādhi and experience it, this 13th chapter describes the nature of that samādhi. According to Thrangu Rinpoche, samādhi here involves experiencing the equality and true nature of all things without forming conceptual ideas about emptiness or the natural state. Rather than fabricating notions of luminosity or awareness, one simply abides in the reality as it is, free from conceptualisation. The Buddha teaches that true understanding requires recognising the actual nature of the five aggregates, the eighteen elements, and the twelve sense factors, not just their descriptions or attributes.

Next, Thrangu Rinpoche explains how the Buddha explained various supports for samādhi. Primarily highlighting mindfulness, defined as never forgetting what to abandon or adopt. Mindfulness acts as a safeguard against disturbing emotions and conceptual distractions, likened to thieves that can steal the wealth of wisdom and stability. Consistent mindfulness—during all stages of practice—prevents these negative forces from undermining spiritual progress, while inattentiveness allows them to take over and erode spiritual qualities.

Mañjuśrīkīrti's commentary describes the samādhi characterised in this chapter as a complete absence of dualistic thought and conceptual fabrication. He notes that realising this equality of all things is not a blank state, but a dynamic, luminous awareness. He clarifies that once a practitioner fully integrates this understanding, they achieve a profound inner peace that cannot be disturbed by external conditions.

## Chapter 14. The Buddha's Smile

Filled with reverence, Candraprabha praises the Buddha's teachings on the equality of all dharmas, declaring that this samādhi is the definitive path to rapid awakening and exalting the Buddha's words as a "lion's roar" far superior to any divine music. After praising the Buddha's tireless cultivation over countless aeons and his ultimate victory over Māra, Candraprabha formally asks if the Bhagavān will accept his grand offering. Knowing the purity of the youth's conduct, the Buddha accepts the

feast and smiles, an act that causes the earth to miraculously tremble, flowers to bloom, and disciples to spontaneously appear upon lotus blossoms. Witnessing this profound display, Maitreya Bodhisattva immediately recognises that tathāgatas never smile without a significant cause, and he repeatedly implores the Buddha to reveal the reason behind this miraculous manifestation.

Thrangu Rinpoche provides little commentary on Chapter 14, primarily summarising its contents. He emphasises that the Buddha's previous teachings inspired Candraprabha with great devotion and faith, and that a Buddha never smiles without a reason. Mañjuśrīkīrti explains that such displays are skilful means used by the Buddha to capture the assembly's attention and signal the importance of the teachings being revealed. He interprets the Buddha's smile as a definitive prediction of the future awakening of the bodhisattvas present, validating their dedication to the path and the practice of the samādhi.

## Chapter 15. The Elucidation of the Buddha's Smile

In response to Maitreya's inquiry, the Buddha explains that his smile was prompted by his knowledge of Candraprabha's unwavering dedication; just as the youth praised the tathāgatas, he too will be praised by the world. The Buddha prophesies that Candraprabha will continue to uphold pure conduct, inquire into this supreme samādhi, and make offerings to hundreds of billions of buddhas, even into the degenerate age of the Dharma era of Śākyamuni Buddha, ultimately attaining supreme awakening himself as a fully realised buddha. Overjoyed by this momentous prediction, Candraprabha leaps into the sky, praising the Dharma as a wondrous, flawless treasury that severs all false views and halts the cycle of rebirth in saṃsāra, culminating his rejoicing with a heartfelt request for the Buddha to anoint his head.

Thrangu Rinpoche clarifies that what allows Candraprabha to maintain his purity for so long is his realisation of this samādhi. He notes that in the future, in the Dharma Declining Age, which is our age, Candraprabha took birth as the Dharma teacher Gampopa (1079–1153), the disciple of Milarepa, who was a pure monk and upholder of perfect discipline. He explains that he realised the completeness of the samādhi in a state called Mahāmudrā (Great Seal), which he then taught to many followers. By teaching Mahāmudrā, Gampopa prolonged the Dharma age, benefiting innumerable beings. Thus, the Buddha's prophecy was fulfilled.

Mañjuśrīkīrti stresses that the courage to share the teachings on emptiness in an era of decline is the ultimate expression of a bodhisattva's boundless compassion.

## Chapter 16. The Past

To illustrate the profound healing power of this samādhi, the Buddha recounts a past life in which he was a severely ill prince named Mati. Despite the failure of five hundred physicians, Mati was cured when a Dharma teacher named Brahmadatta—who would later become Dīpaṅkara Buddha—taught him this samādhi, leading the prince to abandon worldly desires and comprehend the true nature of phenomena. The Buddha explains that cultivating this samādhi also grants practitioners the fortitude to endure insults and slander, warning Candraprabha that in future degenerate ages, many conceited monks driven by worldly cravings will mock these teachings. Emphasising that true awakening requires firm practice rather than mere debate or empty words, the Buddha urges his followers to maintain pure faith and avoid arrogant, deceptive practitioners who only accumulate unwholesome karma.

Thrangu Rinpoche explains that Mati overcame illness by practising the samādhi. In Mahāmudrā, one can use illness as part of the spiritual path by resting in the essence of pain and maintaining meditative evenness. This approach can lead to healing, as demonstrated by Mati's experience. Mañjuśrīkīrti's commentary addresses the immense difficulty of encountering this teaching during degenerate times. He emphasises that those who merely hear the name of this samādhi generate far more merit than those who engage solely in vast material generosity, reinforcing the supremacy of wisdom and meditative realisation over worldly virtue.

## Chapter 17. The Entranceway to the Samādhi that is Taught by Many Buddhas

Returning to Vulture Peak, the Buddha responds to the assembly's request by outlining four crucial dharmas required for bodhisattvas to attain this samādhi: (1) patience to endure suffering without arrogance, (2) pure morality praised by the wise, (3) compassionate renunciation of the three realms, and (4) an insatiable yearning to learn and share the Dharma selflessly. To highlight that countless past buddhas have championed these exact practices, he shares the history of King Śirībala, who renounced his

throne to follow the teachings of the past buddha Narendraghoṣa. Reborn subsequently as the son of King Dṛḍhabala, Śirībala immediately resumed his dogged pursuit of this samādhi, diligently practising alongside his family until they all reached supreme awakening. Revealing that he himself was King Śirībala, Śākyamuni Buddha asserts the necessity of these continuous, steadfast virtues for all those aspiring to buddhahood.

In Thrangu Rinpoche's commentary, he makes three main points. First, Candraprabha earlier requested how to attain awakening, and the Buddha said it was this samādhi. Now, Candraprabha is asking about the qualities one must cultivate in order to attain the samādhi. The Buddha highlights four qualities: (1) Patience—being able to respond to and deal with people gently and kindly. (2) Morality—behaving in a way that is not in disharmony with anyone; morality (śīla) is a kind of coolness, and it helps one's mind to find rest. (3) Renunciation—this means, determining to turn away from repeated saṃsāric existence and resolving upon awakening. Attachment to saṃsāra prevents us from progressing to awakening. (4) Yearning towards the Dharma (bodhicitta)—the aspiration to learn and share the Dharma in order to benefit other beings. Currently, we are obscured by afflictions, so we must learn the Dharma to overcome affliction and then teach others to do the same.

Secondly, we should develop gratitude for attaining a human rebirth, which allows us to cultivate these four qualities. This also requires us to develop awareness of impermanence: (1) Knowledge of impermanence spurs us on to practice the Dharma more. (2) Impermanence spurs us on to have diligence and exert more. (3) Impermanence helps us to be more aware of the defects of saṃsāra and the disadvantages of karmic misdeeds (i.e. desire and attachment to things lead to suffering, and karmic seeds will not remain dormant forever but will sprout when the conditions are present). (3) Impermanence also implies we are able to reach the stage of fruition (i.e. suffering cannot last forever).

Finally, the Buddha likens samādhi to a great highway that allows us to progress towards full awakening. This is emphasised by the long list of past buddhas who taught it, which highlights its crucial importance. Mañjuśrīkīrti's commentary adds nothing of note.

## Chapter 18. The Entrustment of the Samādhi

The Buddha declares that those who uphold, recite, and explain this sūtra will gain four immense benefits: perfected merit, absolute protection from

enemies, boundless wisdom, and immeasurable eloquence. While true practitioners will be loved by the wise and will frequently see buddhas before them, those who violate their precepts or monastic vows will become allies of Māra, entirely unable to hear or accept these profound teachings in the future. Undeterred by the prospect of future hardships, Candraprabha and eight hundred bhikṣus vow to propagate the sūtra during the Age of Dharma Decline, prompting the Buddha to guarantee their protection as the earth violently shakes and celestial devas shower flowers upon the assembly. Entrusting the samādhi to the assembly, the Buddha prophesies that these dedicated upholders will make offerings to Maitreya Buddha and secure rebirth in Amitābha Buddha's Land of Bliss.

In Thrangu Rinpoche's commentary, he reviews the four qualities of upholding this sūtra, adding: (1) In terms of the benefit of merit and virtue, it includes the benefit of attaining the first bodhisattva stage (Joyous). (2) In terms of the benefit of being unharmed, it includes fearlessness in declaring the true path, which refers to four fearlessnesses: (i) Being fearless concerning abandonment (i.e., knowing that one has fully abandoned defects without fear). (ii) Fearlessness at one's own attainment (i.e., conviction that one has really attained the samādhi taught by the Buddha). (iii) Fearlessness in the face of an attack or objection when teaching the Dharma, because one knows what one has realised directly. (iv) Fearlessness in declaring the obstacles to the path of liberation, even when devas or māras declare it to be otherwise. (3) Boundless wisdom means realising the natural state of the mind that we have failed to realise for beginningless saṃsāra. This is also called the "wisdom that knows the nature of things as they are," which is balanced with "wisdom that perceives all that exists." This includes wisdom that is unmistaken and unhindered. (4) Immeasurable eloquence is implied by fearlessness—not being afraid of taking a wrong path and having self-assurance from training in the samādhi. It also includes the knowledge that one won't misguide others by worrying that what one is teaching might lead them down the wrong path. Mañjuśrīkīrti's commentary adds nothing of note.

## Chapter 19. The Teaching of the Inconceivable Dharma of the Buddhas

Exhorting bodhisattvas to fearlessly seek and believe in the inconceivable Dharma, the Buddha answers Candraprabha's inquiries with a wondrous teaching, accompanied by beautiful music offered by the gandharva

Pañcaśikha. Through a profound verse, the Buddha reveals that the true vastness of the cosmos—including all buddhas, buddha lands, oceans, jewelled ponds, streams, towering mountains, and even the deepest hells—is perfectly contained within a single hair pore where beings continuously hear the Dharma. He explains that, ultimately, no buddha has ever truly appeared, and realising this truth is like waking from a dream, allowing practitioners to wander the world as freely and unobstructedly as the wind or a solitary rhinoceros. By maintaining equanimity and avoiding the delusions and arrogance sparked by sensory cravings, Candraprabha and the entire assembly attain profound peace and a single-minded abiding in the Dharma.

Thrangu Rinpoche's commentary highlights that the true qualities of Dharma and buddhahood are beyond ordinary comprehension and must be directly inquired into. Overcoming doubt about awakening requires recognising that buddhahood exists within us, not elsewhere, and is revealed through purifying our mindstream. Awakened qualities emerge from understanding, sincere aspiration, and confidence in our potential. As a foundation, taking refuge in the Buddha, Dharma, and Saṅgha is essential—seeing the Buddha as the ultimate, immutable teacher, the Dharma as the path of personal responsibility, and the Saṅgha as supportive companions. Vajrayāna adds refuge in the Guru, Yidam, and Dharma protectors, but these are specific to that tradition.

Mañjuśrīkīrti's commentary details that while worlds like those of past buddhas are magnificent, our understanding of them should be grounded in the ultimate truth, explaining that visualising or physically offering such wondrous environments is secondary to resting the mind in the non-dual samādhi, which constitutes the supreme and most authentic offering. He also adds that while ordinary beings might fixate on the major and minor physical marks of Śākyamuni Buddha, true practice requires recollecting the Buddha through the lens of emptiness, recognising the ultimate equality of the awakened teacher and the practitioner's own mind.

## Chapter 20. Indraketudhvajarāja

The Buddha instructs Candraprabha that successfully practising this Dharma requires relying entirely on wholesome teachers while actively avoiding worldly distractions and unwholesome companions. Sharing another history, he speaks of a past buddha named Indraketudhvajarāja who taught a supreme samādhi, revealing that all dharmas are as illusory

as the moon reflected in water, though the mechanics of karma and retribution remain firmly intact. This profound understanding gives rise to endless dhāraṇīs, great wisdom, and the genesis of all sūtras. Noting that the greatest difficulty on the path is initially arousing bodhicitta, the Buddha advises that by maintaining this aspiration and remaining close to good friends, a practitioner will ultimately attain the unsurpassed fruit of bodhi.

Thrangu Rinpoche points out that, because of the emphasis on bodhicitta (aspiring to attain buddhahood to help and liberate all sentient beings), this chapter highlights that compassion is the natural quality of this samādhi. All beings have Buddha-nature but endlessly experience saṃsāra and create negative karma. Once we realise the nature of our minds as Buddha-nature, we can end suffering. This realisation results in spontaneous compassion for beings—in seeing our own Buddha-nature, we realise others' Buddha-nature. Thus, true samādhi is the unity of emptiness and compassion.

Here, Mañjuśrīkīrti comments on the supreme patience required to fully accept the unarisen nature of reality. He notes that when confronted with the absolute emptiness of all things, ordinary minds often experience fear, confusion, or resistance. Therefore, through bodhicitta, bodhisattvas must cultivate a profound, unshakeable courage to realise that neither suffering nor awakening possesses any inherent reality. He concludes that mastering this profound patience is the definitive gateway to the samādhi, enabling practitioners to act with boundless compassion in the world without ever departing from a state of perfect, non-dual peace.

## Chapter 21. The Past

The Buddha recounts another past-life narrative that illustrates the perilous dynamics between true practitioners and corrupt monastics. In a previous age, two wilderness-dwelling monks—past incarnations of Dīpaṅkara and Śākyamuni buddhas—inspired a hunting king (Maitreya) to give rise to bodhicitta and fiercely protect the Dharma. However, unvirtuous, worldly monks, angered by the pure teachings on emptiness, conspired with the king's evil younger brother (Devadatta) to assassinate the pair. While a guardian deva (Candraprabha) successfully warned the king, the wicked brother still marched his army into the forest, only to be routed and terrified by protective devas and nāgas. Consequently, the conspirators plummeted into the Avīci hell for many lifetimes, whereas the

true practitioners, the king, and his retinue ultimately secured their respective paths to supreme awakening.

Thrangu Rinpoche's commentary emphasises that training in samādhi requires avoiding negative behaviour and appreciating the Dharma. The point of the king's story is that Dharma practice should not be for pursuing honour and gain, but for acting completely in accord with the Dharma. Mañjuśrīkīrti's commentary also argues that this narrative's purpose is to demonstrate that true attainment requires an uncompromising commitment to the teachings.

## Chapters 22 & 23. The Teaching on the Body & the Tathāgata's Body

In these interconnected chapters, the Buddha cautions bodhisattvas against attachment to the physical form (rūpa-kāya; form body), urging them instead to cultivate a profound understanding of the formless Dharma body (Dharma-kāya). He explains that the true body of a buddha is not a physical entity measurable by ordinary perception, but an unbroken, boundless manifestation of infinite merit and pure Dharma. Although beings might perceive the Buddha's radiant golden form through his miraculous empowerment, this is merely a conventional manifestation; his ultimate reality can only be grasped through the profound cultivation of samādhi. By freeing the mind from desires and realising the absolute emptiness and non-duality of all dharmas, practitioners can transcend name and form, ultimately awakening to the inconceivable, radiant nature of the tathāgatas.

In Thrangu Rinpoche's commentary, he characterises chapter 22 as emphasising the importance of not becoming attached to the ordinary body. Moreover, he emphasises that obtaining a human body is extremely precious, as only through it can we practise the Dharma. This implies that we should make full use of the human body and not let it go to waste, which is the essence of being willing to relinquish life in pursuit of the Dharma. Any other hardship we undertake will not yield real or meaningful results beyond this temporary life. That being said, without attaining the bodhisattva stages, we cannot possess the boundless compassion required to make sacrificing our bodies for the sake of others effective (e.g. the bodhisattva feeding himself to a hungry tigress and her cubs). These are deeds of great bodhisattvas, not of ordinary beings like us. Therefore, we should protect our precious lives and use them to learn and

cultivate the Dharma so that in the future, we will be able to truly benefit all beings.

Mañjuśrīkīrti emphatically asserts that the Buddha's physical form, adorned with major and minor marks, is merely an illusory manifestation generated by compassion to guide ordinary beings. The absolute reality of the Buddha is the Dharma body, which is empty, unarisen, and entirely free from conceptual elaboration. The commentary stresses that practitioners must transcend attachment to physical appearances and realise this non-dual Dharma body to truly attain the samādhi.

Regarding chapter 23, Thrangu Rinpoche suggests that the essence of this chapter, which describes the Tathāgata's body, is to inspire faith and devotion in the Buddha. However, we should not be attached to the form body (rūpakāya) but should instead focus on the Dharma body, which is the collection of the Buddha's awakened qualities. This includes his twofold wisdom: the wisdom of the nature of all dharmas and the wisdom that perceives all things; as well as the three qualities of the Dharma body: perfect knowledge, perfect love, and perfect capability. The Dharma body is the source of the awakened body, speech, and mind of the buddhas.

Mañjuśrīkīrti explains that the scope of a Buddha's knowledge and the power of their compassionate activities cannot be grasped by dualistic intellect or expressed through ordinary language. He advises that Bodhisattvas must abandon speculative reasoning and rest the mind in the unelaborated equality of all phenomena. By doing so, they align themselves with the inconceivable reality of the buddhas' Dharma body, allowing genuine realisation to naturally unfold.

## Chapter 24. The Inapprehensible Tathāgata

Highlighting the profound spiritual fruits born from cultivating this sūtra, the Buddha details the inapprehensible qualities of advanced bodhisattvas across four main domains: discerning phenomena, meaning, definitions, and confident speech. These qualities are mastered through a fourfold lens —understanding conditioned things, reproaching them to prevent attachment, recognising underlying afflictions, and realising their ultimate purity. Equipped with an extensive array of wisdoms, unobstructed eloquence, and profound dhāraṇīs—which function not merely as recited mantras but as living enactments of supreme insight—these bodhisattvas can communicate fearlessly and effectively. Through their inexhaustible, luminous

speech, they adeptly guide sentient beings, clarifying the fragile interplay between conditioned suffering and the ultimate virtues of nirvāṇa.

According to Thrangu Rinpoche's commentary, these qualities likewise fit into four categories and are essential aspects of bodhisattvas' aspirations toward buddhahood. These qualities are the inconceivable qualities of the Buddha as the Dharma body, from which the chapter's title comes. He explains the four categories as follows: (1) Correct discrimination of dharmas: this involves understanding all knowable phenomena, divided into the five aggregates (form, feeling, perception, formations, and consciousness). Correct discrimination means truly perceiving the nature of each aggregate. (2) Correct discrimination of meaning: this entails perceiving both conditioned (relative truth) and unconditioned dharmas (ultimate truth) and understanding their true nature. (3) Correct discrimination of definitive words: this involves comprehending how to correctly use words and names to convey the meaning of dharmas and their implications. (4) Correct discrimination of courageous eloquence: this is the mental sharpness and confidence that enables one to understand and expound the teachings clearly without error.

The four sub-aspects of each quality are translated by me as (1) that they are conditioned, (2) reproaching the conditioned (i.e., so as not to get attached to it), (3) afflictions (i.e., that they can be seen as afflicted), and (4) purity (i.e., that they can be seen as pure on an ultimate level). Erik Pema Kunsang (who translated Thrangu Rinpoche's work) translates these four as: (1) formation, (2) explanation of formation, (3) total affliction, and (4) total perfection. They are explained as follows:

(1) Formation: This principle refers to the process by which experiences are formed through the interaction of the mind and external objects. In Buddhist thought, the term 'formation' (Sanskrit: *saṃskāra*) often relates to the mental and physical processes that shape our perception of reality. Formation includes the primary acts of cognition and the subsequent mental states that arise as we interact with the world. These processes collectively contribute to the formation of all experiences, leading to the countless, diverse ways in which we perceive and engage with the world.

(2) Explanation of Formation: This principle involves the teaching and expounding of the Dharma, particularly regarding how experiences are formed. It highlights the importance of understanding and articulating how our experiences are constructed through the interaction of mind and phenomena. By explaining this process, one can help others understand

the nature of saṃsāric existence, including its causes and how to overcome them.

(3) Total Affliction: This principle is synonymous with saṃsāric existence, characterised by the cycle of birth, death, and rebirth, along with the suffering inherent in this cycle. Affliction refers to the disturbing emotions and karmic actions that cause suffering. The 'inconceivable states of total affliction' encompass all the negative experiences and pain associated with saṃsāra. Understanding this principle involves recognising how these afflictions arise and perpetuate the cycle of suffering.

(4) Total Perfection: This principle represents the ultimate state of enlightenment, also known as omniscient buddhahood. It refers to the complete eradication of all afflictions and the realisation of true, complete enlightenment. The 'inconceivable state of total perfection' is the culmination of the path, where one achieves perfect wisdom and compassion, free from the limitations of saṃsāric existence. This state embodies the full realisation of the Buddha's qualities.

Mañjuśrīkīrti's commentary notes on this chapter that ordinary minds often experience fear or nihilistic despair when confronted with the reality that all phenomena lack inherent existence. Therefore, Bodhisattvas must cultivate a courageous, unshakeable patience that fully accepts the unborn and unceasing nature of the universe. This profound acceptance prevents them from falling into the extremes of eternalism or annihilation, stabilising their meditative absorption in the samādhi.

## Chapter 25. Engaging in Discernment

The Buddha teaches Candraprabha that unhindered bodhisattva practice requires understanding the profound non-duality of form and non-form. A true practitioner perceives the tathāgatas not by negating the five aggregates, but by realising that form, the fundamental nature of form, and ultimate awakening (bodhi) are intrinsically inseparable. Because merely viewing the physical body is not truly seeing the Buddha, one must transcend all conceptual frivolities to dwell securely within the Dharma body. Concluding with a warning for the final degenerate age, the Buddha advises strict adherence to pure precepts, solitary meditation, and discernment in choosing spiritual companions, reminding the assembly that while encountering a buddha is exceedingly rare, upholding even a single verse of this sūtra yields inconceivable, boundless merit.

Thrangu Rinpoche explains that this chapter builds on the definition

of "discernment" introduced in the previous chapter, particularly the first discernment, "discerning phenomena (i.e. dharmas)." The teaching here on how we should not pursue bodhi apart from form, whose ultimate essence is bodhi, is the same as the Prajñāpāramitā teachings: "Form is emptiness, emptiness is form, emptiness is no other than form, form is no other than emptiness." These four statements point out that (1) form is empty of self-existence because it arises due to conditions, (2) emptiness is found in conditionality, thus it cannot be asserted as something over and above form, so (3) there is no emptiness separate from form and (4) vice versa. The same applies to the other aggregates (feeling, perception, formations, and consciousness): they all arise by conditions and don't have self-existence. This truth can be seen directly, not only intellectually but also in meditative practice. Thrangu Rinpoche emphasises that it is not enough to know these words; one should practise meditation regarding the ideas they teach.

Mañjuśrīkīrti's commentary provides a detailed exegesis on how to integrate the realisation of emptiness into active, compassionate engagement with the world. He explains that realising all things as dream-like or illusory does not negate the necessity of ethical conduct and altruistic action; rather, it empowers them. He clarifies that a true practitioner uses the insight of emptiness as a skilful means to navigate the world flawlessly, helping to liberate beings from suffering while remaining internally undisturbed and perfectly grounded in the non-dual samādhi.

## Chapter 26. Rejoicing

The Buddha explains to Candraprabha that bodhisattvas perfect their skilful means by viewing all sentient beings as their kin, continually rejoicing in the merits of others, and dedicating all roots of merit towards omniscience and supreme awakening. This profound rejoicing involves cultivating pure faith in the Triple Gem, embracing emptiness free from notions of a self, and delighting in practices that lead to samādhi, such as dwelling in solitude with few desires and avoiding worldly disputes. By maintaining strict diligence and avoiding negligence—the foundation of all virtues—bodhisattvas accumulate various profound treasuries. These range from the initial steps of encountering the Dharma and receiving ordination to the supreme treasury of discipline, hearing, giving, and patience, all of which ensure the swift and unhindered attainment of this profound samādhi.

In Thrangu Rinpoche's commentary, he first points out that after chapter 25, the sūtra shifts from teachings on samādhi to focusing on the conduct of a bodhisattva. In this chapter, the Buddha advises Candraprabha that to cultivate samādhi, a bodhisattva should regard all sentient beings as their own relatives. They should sincerely rejoice in others' happiness and virtuous actions without any envy or jealousy, fostering a pure and compassionate heart. The opposite of this attitude is envy and jealousy, which are disruptive emotions rooted in selfish desires and attachment. These feelings lead one to disdain the happiness and virtues of others, believing they should possess them themselves. For bodhisattvas, it's essential to abandon these negative emotions to progress spiritually. To that end, bodhisattvas are encouraged to celebrate the good deeds and happiness of all individuals, including ordinary people not on any spiritual path. They should also rejoice in the efforts of śrāvakas and pratyekabuddhas, who seek personal liberation from saṃsāra, acknowledging their admirable but limited goals. Above all, they honour fellow bodhisattvas who strive to liberate all beings, practising the four immeasurables and the six pāramitās. By rejoicing in others' virtues, practitioners strengthen their own samādhi. This positive attitude helps eliminate negative emotions that hinder spiritual development, creating a supportive mental environment that enhances concentration and progress toward awakening. Mañjuśrīkīrti's commentary adds nothing of note.

## Chapter 27. The Benefits of Generosity

Emphasising the critical role of non-negligence, the Buddha explains that steadfast practice of the six perfections, beginning with the perfection of giving, leads directly to unsurpassed perfect awakening. A bodhisattva who continuously cultivates a generous mind and shares their wealth with all beings experiences ten distinct benefits, starting with the complete subjugation of stinginess. Through this resolute generosity, the practitioner is guaranteed rebirth into wealthy families, attains the physical marks of a great being, such as soft hands and feet, and earns a widespread reputation and fearlessness within the fourfold saṅgha. Ultimately, this unending generosity ensures that the bodhisattva remains constantly surrounded by and beloved by good spiritual friends, including buddhas and bodhisattvas, until their final realisation of bodhi.

Thrangu Rinpoche first summarises the chapter's essence and then explains the ten benefits in more detail. Mañjuśrīkīrti highlights that

profound samādhi is the supreme offering, surpassing all ordinary worldly virtues.

## Chapter 28. The Teaching on Correct Conduct

Transitioning to the perfection of discipline, the Buddha outlines the ten profound benefits that arise when a bodhisattva maintains pure, unblemished ethical conduct. By training exactly as the Buddha trained, practitioners naturally avoid criticism from the wise and firmly maintain their non-regressing vows without fear. This pure discipline acts as the vital foundation for abandoning the cycle of saṃsāra and cultivating a deep, genuine longing for nirvāṇa. Consequently, the bodhisattva attains an unbound mind entirely free from obstacles, ensuring they never lack the wealth of faith and can swiftly achieve the superior samādhi necessary to fulfil omniscience.

Thrangu Rinpoche identifies this chapter with the second perfection (śīla pāramitā), discipline or moral conduct, which includes physical, verbal, and mental conduct. He emphasises that this is essential for spiritual progress. While mental discipline is the most important, physical and verbal discipline support the development of qualities like samādhi. In general, Rinpoche notes that there are different levels of discipline, ranging from the full monastic precepts to layperson vows. He encourages people to take as many vows as possible, noting that even a single vow has immense benefits. The act of forming the resolve to refrain from harmful actions brings more merit than merely refraining without the vow, as the vow leaves a lasting imprint that promotes virtuous behaviour.

Mañjuśrīkīrti asserts that bodhisattvas must maintain flawless conduct to tame the mind and eliminate the distractions of the degenerate age. However, he clarifies that this discipline must be grounded in non-dual wisdom, meaning practitioners must not cling to their own ethical purity or look down upon others. By observing moral precepts without attachment, they cultivate a stable foundation that naturally supports the deep stabilisation of the samādhi.

## Chapter 29. Ten Benefits

The Buddha systematically details ten sets of tenfold benefits that bodhisattvas accrue through the rigorous cultivation of virtues such as patience, diligence, meditation, wisdom, and the ascetic practices of

wilderness-dwelling. For instance, perfect patience protects them from fire, poison, and weapons, while profound diligence ensures they are embraced by buddhas and never forget the Dharma. As these myriad benefits mature, the bodhisattva naturally acquires the five supernormal powers—including the divine eye, divine ear, and mind-reading—which in turn unlock the three ultimate treasuries of the Buddha, the Dharma, and profound wisdom. Equipped with these inconceivable treasuries, bodhisattvas can continuously perceive buddhas across all directions, hear their unbroken teachings, and skilfully guide sentient beings with a great compassion that vastly surpasses the capacities of śrāvakas and pratyekabuddhas.

Thrangu Rinpoche's commentary elucidates key aspects of the Six Perfections (completed in this chapter) and their benefits, expanding on what is not fully explained in the text. He explains that cultivating patience leads to a peaceful life by preventing the rise of enemies, as anger creates hostility. Training in patience not only avoids anger but also attracts the protection of divine beings, leading to a peaceful, untroubled existence. He stresses that diligence brings benefits such as avoiding forgetfulness of the Dharma, continual learning, and deep concentration. Beyond the six perfections, he notes that the benefits of extensive learning are emphasised through the importance of studying the Buddha's words and teachings, which clear up doubts and strengthen one's path toward enlightenment. Study helps develop correct views, avoid errant paths, and approach liberation. Thrangu Rinpoche also underscores the importance of sharing the Dharma with others, noting that teaching reinforces one's own understanding and helps to abandon unwholesome actions. In terms of seclusion, Thrangu Rinpoche interprets this not only as physical isolation but as living in a spiritual community focused on Dharma, which prevents distraction and negative actions. In conclusion, he emphasises that blessings, rather than being conceived of as transferred from the Buddha, should be conceived of as inspired by internal transformation and greater effort in practice. Mañjuśrīkīrti's commentary adds nothing of note.

## Chapter 30. Tejaguṇarāja

To illustrate the timeless power of these teachings, the Buddha recounts the history of Tejaguṇarāja Buddha and the virtuous wheel-turning King Dṛḍhadatta. Upon hearing Tejaguṇarāja Buddha teach this very samādhi—emphasising that the three realms, karma, and all phenomena are

fundamentally illusory—the king renounced his magnificent kingdom to pursue supreme bodhi, inspiring his family and subjects to follow suit. Revealing that he himself was King Dṛḍhadatta, Śākyamuni Buddha explains that, despite the eventual decline of the Dharma in that age, those who persevered with pure practice were protected by devas, gained immense eloquence, and realised the ultimate truth of emptiness. Concluding the chapter, the Buddha urges his followers to develop unwavering faith in this hard-to-obtain samādhi, promising that Amitābha Buddha will personally appear at the time of death to guide such dedicated practitioners to rebirth in the jewelled pure land of Sukhāvatī.

In Thrangu Rinpoche's commentary, he notes that while worldly achievements, such as ruling a kingdom, are temporary, the attainment of samādhi leads to lasting happiness. The chapter emphasises the need for urgent and diligent practice, and Thrangu Rinpoche draws inspiration from Milarepa, who endured extreme hardship to prioritise Dharma practice over material comfort. He stresses that although Dharma practice might be challenging, it is far more valuable than any material possession or luxury. To sustain this commitment, practitioners must continually renew their motivation to remain dedicated to the practice until the full realisation of samādhi is achieved. Mañjuśrīkīrti's commentary adds nothing of note.

## Chapter 31. Benefits

The Buddha explains to Candraprabha that any bodhisattva desiring to deeply understand the speech, faculties, and karmic distinctions of sentient beings across all lifetimes must diligently cultivate this samādhi. By upholding, reciting, and teaching this profound meditation, practitioners establish themselves immovably in supreme wisdom and virtue, becoming utterly unshakeable amidst the eight worldly concerns of praise and blame. This unshakeable equanimity allows their speech to remain soft, purposeful, and free from anger or arrogance, providing constant comfort to others. Because they selflessly satisfy the needs of the hungry and find pure joy in the happiness of others without seeking personal gain, these practitioners accumulate an unmatched treasury of merit—surpassing the dust of the earth—and are fiercely protected and revered by devas, yakṣas, asuras, and nāgas, even when dwelling in silent solitude.

Thrangu Rinpoche's commentary says that this chapter is similar to previous chapters on the benefits of this samādhi. But he emphasises that

this chapter is on the temporary (or relative) benefits, whereas chapter 32 is on the ultimate benefits of bearing this samādhi. Mañjuśrīkīrti adds that true devotion to the buddhas is found not in material wealth, but in resting the mind in the ultimate equality of all dharmas.

## Chapter 32. The Teaching on the Nature of all Dharmas

Continuing his instruction, the Buddha states that a bodhisattva seeking to comprehend the ultimate nature of all dharmas must rely on cultivating and sharing this very samādhi. Those who hold this profound teaching become entirely free from anger, desire, and delusion, acting as skilled, compassionate physicians capable of healing the deep-seated suffering of sentient beings. Unyielding like Mount Sumeru, they endure all hardships without anger because they thoroughly understand the emptiness of the aggregates and defilements. Endowed with supernatural abilities and inexhaustible eloquence, they can visit countless buddhas across all realms, renounce worldly attachments without regret, and continuously inspire others towards bodhi, ultimately securing supreme attainments and a prophecy of their own future awakening for their devotion to preserving the Dharma in the final age.

According to Thrangu Rinpoche's commentary, this chapter is on the supreme benefits of upholding the samādhi, whereas Chapter 31 is on the temporary, or relative benefits. While this chapter also has some relative benefits, because it includes the highest *wisdom* and the ability to teach and manifest buddha bodies, these benefits are more profound than those of Chapter 31. Mañjuśrīkīrti's commentary adds nothing further of note.

## Chapter 33. The Benefits of Possessing the Sūtra

The Buddha instructs Candraprabha that the fundamental task of a bodhisattva is to cultivate supernormal powers by gathering all wholesome dharmas without the slightest attachment to precepts, meditation, wisdom, or even the concept of liberation. Realising that all dharmas—like the six sense faculties and the five aggregates—are inherently empty, unattainable, and lack true existence allows the practitioner to awaken and turn the Dharma Wheel without clinging to words or forms. Because the true Dharma body of the buddhas is formless and transcends all conceptual fabrication, practitioners must avoid desires and deluded discrimination, mastering their mind and body through deep meditative practice. The

Buddha concludes that upholding pure precepts without attachment, especially during the difficult age of Dharma decline, generates immense merit, assuring practitioners a swift rebirth in Sukhāvatī, where they will encounter Amitābha Buddha and attain ultimate liberation.

According to Thrangu Rinpoche, this chapter offers guidance on cultivating stability, overcoming obstacles, and deepening one's practice. This is done through retaining, contemplating, chanting, and sharing the teachings, which benefit both oneself and others in developing the qualities of samādhi. This chapter also introduces the "five unconditioned aggregates," which serve as remedies for the five conditioned aggregates of saṃsāric existence. While not explicitly mentioned in the text, on a commentarial level, they are held to be implicit in the chapter (with the last two being discussed together): (1) The unconditioned aggregate of discipline: pure conduct free from defilements, forming the foundation of the other unconditioned aggregates. (2) The unconditioned aggregate of samādhi: a pure meditative concentration, arising from the perfection of discipline, devoid of attachment, anger, and other afflictions. (3) The unconditioned aggregate of wisdom: Insight that directly perceives the true nature of reality (dharmatā), encompassing wisdom of both the conditioned and unconditioned realms. (4) The unconditioned aggregate of total liberation: The natural purification of obscurations and disturbing emotions, achieving freedom from defilements. (5) The unconditioned aggregate of perceiving the liberated state of wisdom: The recognition of original wisdom, inherently pure and undisturbed by afflictions, as the true nature of things. Together, these aggregates represent the ultimate, originally liberated state, which does not require any new attainment or achievement but rather the realisation of inherent purity. By retaining the sutra's teachings, practitioners turn away from saṃsāric existence and realise these five unconditioned aggregates, reaching an understanding aligned with Mahāmudrā.

In this chapter, I notice that the five unconditioned aggregates, as unconditioned elements, are ultimately expressions of our Buddha-nature (inherent purity). They aren't something we achieve through personal effort or willpower but are instead revealed through insight, which can be seen as the power of the Buddha working within us. In this context, the chapter also describes how faith arises in the practitioner's mind through the power of Amitābha Buddha, enabling birth in his Pure Land. This faith manifests as a deep conviction regarding saṃsāra and Buddhahood, yet it isn't a propositional belief; rather, it's a revelation of the mind's true

nature. This awakening occurs not randomly but through hearing about Amitābha Buddha and his Pure Land. Elsewhere, the chapter also discusses the benefits of upholding the sūtra, which means actively listening to and understanding the Dharma and connecting it to one's own understanding. Mañjuśrīkīrti's commentary adds nothing further of note.

## Chapter 34. Kṣemadatta

To illustrate that the highest form of offering is the profound realisation of the emptiness of all dharmas, the Buddha recounts the history of Kṣemadatta Bhikṣu during the era of the past buddha Ghoṣadatta. Following the passing of Ghoṣadatta Buddha, King Śrīghoṣa constructed millions of stūpas and hosted a grand Dharma assembly, which deeply inspired a young, pure monk named Kṣemadatta. Driven by an intense desire to attain the samādhi of equality, Kṣemadatta anointed his own arm with oil and set it ablaze as a supernatural offering, an act of such selfless devotion that the earth trembled and his light outshone all others. After explaining to the awe-struck king that all dharmas and the path to awakening are fundamentally equal and empty of inherent existence, Kṣemadatta performed a truth act based on this realisation of emptiness, miraculously restoring his arm and inspiring countless beings to generate bodhicitta; the Buddha then reveals that he himself was Kṣemadatta, and Maitreya was King Śrīghoṣa.

While acts of burning and self-immolation are found in Buddhist texts and practices throughout history, it should be emphasised that these serve as illustrations of doctrinal points and are only done in the context of manifested bodhisattvas who can be restored through their supernormal powers. In this sūtra, Kṣemadatta Bhikṣu's self-immolation serves as a profound illustration of emptiness. This act embodies the realisation that the physical body is not a permanent, independent entity but is empty of intrinsic nature.

Thrangu Rinpoche's commentary highlights the importance of making offerings to buddhas and stupas, both for accumulating merit and fostering the realisation of samādhi. The story of the past Buddha and the king illustrates how devotion, faith, and diligence through offerings lead to spiritual progress. While literal self-sacrifice is not required, symbolic acts, such as offerings and circumambulations, create virtuous roots that sustain Buddhism across generations and nurture devotion, enabling the realisation of samādhi and the path to awakening.

Mañjuśrīkīrti suggests that this chapter makes the following three main points: (1) A bodhisattva's mind remains undisturbed even amidst pain, showcasing diligence, great wisdom, and the unchanging resolve to benefit others. Virtue is framed as the true "limb" of completeness, while physical imperfections are secondary. (2) Offerings made with the understanding of emptiness carry boundless merit, resulting in countless future benefits for sentient beings and the attainment of the body of Dharma. Emptiness underpins the act of giving, with the truth of such actions manifesting through miraculous signs and universal blessings. (3) The narrative emphasises the bodhisattva's aspiration for the liberation of all sentient beings, demonstrating profound compassion and the power of truth. Acts of devotion inspire joy and aspiration for awakening in others, revealing the transformative nature of altruistic actions.

## Chapter 35. Jñānāvatī

The Buddha teaches the Four Types of Dedication, instructing bodhisattvas to dedicate all wholesome roots to bodhi, uphold teachings on skilful means, share their wealth, and aspire for conditions conducive to benefitting others, even offering their own flesh and blood if necessary. He exemplifies this extreme selfless service through the past-life story of Princess Jñānāvatī, who, upon learning that the gravely ill Dharma teacher Bhūtamati Bhikṣu required the flesh and blood of a virgin woman to be cured, willingly sliced off her own flesh to prepare his medicine. When questioned by her father, King Jñānabala, the princess explained that her profound understanding of no-self and impermanence allowed her to make this sacrifice without feeling pain, and through the sheer merit of her act, her body was instantly restored. Revealing that he was Princess Jñānāvatī and the cured monk was Dīpaṅkara Buddha, Śākyamuni Buddha emphasises the immense karmic rewards of fiercely protecting Dharma teachers, warning that holding contentious minds or allowing such teachers to perish will entirely negate one's religious practice.

Thrangu Rinpoche's commentary on this chapter highlights the importance of dedication as a transformative practice. He emphasises that dedicating merit serves to reduce selfishness and attachment while cultivating altruism, facilitating progress in samādhi and the path to enlightenment. The four types of dedication described in his commentary align conceptually with those in the Chinese translation: sharing wealth, dedicating merit proactively, dedicating future virtue, and dedicating all virtue

toward enlightenment for all beings. However, Rinpoche further elaborates on the psychological and spiritual benefits of dedication, addressing potential doubts about its efficacy by explaining that while karma is non-transferable, dedication changes one's mindset, fostering compassion and selflessness. This being said, the principle of the transfer of merit is universally accepted as a method for the transference and sharing of meritorious karma, and is the means by which buddhas, like Amitābha, aid sentient beings.

Mañjuśrīkīrti's commentary elucidates specific passages but does not necessarily add much to the chapter's explicit meaning. He points out that the period during which these events occurred was the final age of the Dharma. He explains that the ages of Dharma can be divided into ten 500-year periods, totalling 5000 years. Another matter he elucidates is that, after Jñānāvatī died, she was reborn in the Pure Land and taught by countless buddhas.

## Chapter 36. Supuṣpacandra

Responding to Ānanda's inquiry about how bodhisattvas can endure unimaginable physical suffering without abandoning their pursuit of awakening, the Buddha explains that those who maintain pure, unbroken precepts actually avoid such extremes and progress swiftly to buddhahood. To illustrate the severe karmic consequences of violating the Dharma, he recounts the ancient history of the dharma-protector Supuṣpacandra. During a period of spiritual decline, Supuṣpacandra courageously entered a corrupt city to teach the "dhāraṇī door"—representing this very samādhi—only to be brutally executed by the jealous King Śuradatta. Although his severed body miraculously emitted light rather than blood, symbolising the indestructible nature of the Dharma body, the king's subsequent remorse and extensive stūpa-building could not spare him from enduring aeons of torment in the hell realms before he could resume the bodhisattva path. Revealing that he himself was King Śuradatta and the martyred monk was a past incarnation of Padmottara Buddha, Śākyamuni Buddha stresses the absolute necessity of guarding the precepts and protecting the teachings. As highlighted by later commentators like Mañjuśrīkīrti, this narrative demonstrates that profound bodhisattva morality surpasses mere rule adherence, requiring a selfless dedication to the liberation of others and a reliance on the samādhi as a stabilising force against retrogression. Ultimately, abiding in pure conduct and upholding the dhāraṇī guarantees

swift progress toward awakening without ever needing to experience such devastating calamities.

Thrangu Rinpoche's commentary largely summarises the chapter again, but brings up two points. The first is that the Mahāmudrā teacher Gampopa revealed that in a past life he was Supuṣpacandra, and that this chapter expresses the time when he first aroused the bodhicitta resolve (resolve to attain buddhahood), thus it implies that Gampopa was also a manifestation of the Buddha Padmottara. The second point is that the essence of the chapter indicates that a bodhisattva does not consider his or her own safety, but will sacrifice it when there is a benefit for others to be achieved.

Mañjuśrīkīrti's commentary on this chapter highlights the centrality of ethics, compassion, and the resolve of bodhisattvas in their path to awakening. He emphasises the transcendent nature of morality, not merely as adherence to precepts but as a profound cultivation of inner qualities that lead to unwavering dedication to the liberation of sentient beings. Mañjuśrīkīrti underscores the bodhisattva's capacity to endure immense suffering without attachment to self, demonstrating the primacy of the dhāraṇī as a source of strength, wisdom, and protection against regression on the path.

In this regard, bodhisattva morality transcends mere adherence to rules and is presented as a means to protect and benefit all beings, aligning with the profound Dharma. Mañjuśrīkīrti clarifies that the Buddha's statement at the outset of the chapter, that bodhisattvas with pure precepts don't experience severe suffering, is actually an expression of the Dharma body, the body of true suchness, which cannot be harmed; it cannot increase or decrease, etc., but is the embodiment of pure and boundless wisdom of thusness and compassion. The light that emerges from Supuṣpacandra's body when cut can be said to symbolise the inherent wisdom of the Dharma body, and his conduct while alive embodies its compassion. The bodhisattva path is thus characterised by boundless compassion and patience, ensuring that their actions benefit all beings despite personal suffering. The dhāraṇī, i.e., the samādhi/sūtra acts, is a stabilising force that helps bodhisattvas cultivate inner resilience and prevents retrogression. He clarifies that in this chapter, the term dhāraṇī is actually used to refer to this sūtra and the King of Samādhis that it indicates. The commentary highlights the transformative power of bodhisattvas teaching the Dharma, even in times of moral decline and social disorder. The bodhisattva, embodying wisdom and compassion, serves as a refuge for

sentient beings, inspiring them to transcend worldly attachments. In this way, Mañjuśrīkīrti presents the chapter as a call to unwavering dedication to the Dharma, illustrating the bodhisattva's role as a protector of the teachings and a guide for sentient beings amidst the challenges of saṃsāra. This commentary reaffirms the profound virtues required on the path to awakening and the transformative power of selflessness and devotion.

## Chapter 37. Teaching the Aggregate of Morality

The Buddha explains to Candraprabha that to swiftly attain supreme bodhi, a bodhisattva must firmly abide by the pure aggregate of morality and revere all bodhisattvas as teachers. While giving material treasures generates considerable merit, it is vastly superseded by the immeasurable merit accumulated through continuously upholding, hearing, and teaching this profound samādhi. By maintaining harmony, serving pure monastics, and anchoring themselves in this supreme Dharma, practitioners become steadfast Dharma protectors, immovable as Mount Sumeru, and are adorned with the ultimate wealth of extensive learning and unshakeable wisdom. Echoing these profound benefits, Maitreya encourages future bodhisattvas to take up and recite this sūtra, especially during degenerate times overwhelmed by greed and anger. Those who embrace this teaching become supreme Dharma-kings, constructing a majestic Dharma-ship to ferry suffering beings across the ocean of saṃsāra while exposing the supreme essential sūtra to dispel the darkness of ignorance. Endowed with unobstructed eloquence and supernormal powers, these dedicated guardians crush the forces of Māra, establish sentient beings in fearlessness, and continuously turn the Dharma-wheel, serving as an illuminating lamp and ultimate refuge for the entire world.

While the aggregate of morality (*śīla-skandha*) is often defined as the assemblage of precepts and moral conduct, this chapter shifts the focus to the samādhi, by which it means this sūtra and the bodhisattva's attainment that it indicates. This is because it is the fundamental basis for wholesome action, such as patience and precepts, compassionate action, and guiding others toward liberation. This chapter represents a shift in thinking about such matters as morality. We usually consider things from an outward perspective, but this chapter suggests morality is inside out: realise the essence of this samādhi, and the rest follows.

Mañjuśrīkīrti's commentary clarifies that the aggregate of morality results in the attainment of merit and wisdom, and thus buddhahood. To

do this effectively, note that the samādhi is a more effective means for mastering the aggregate of morality than practising the giving of material wealth—it is both the treasury of Dharma and an ocean of hearing. The basis of the practice of the samādhi, then, is, first of all, hearing it and having faith, as it is unchanging and leads to awakening. This is because the samādhi is the very substance of buddhahood—it is awakening itself. This is why the sūtra text claims the samādhi is the source of all sūtras, giving rise to more teachings than the breaths of all beings. This is because they go beyond words and Dharma assemblies. Since one thereby guides beings towards the Three Vehicles through realising the samādhi, it is the highest form of generosity. Thrangu Rinpoche's commentary suggests that the meaning of this section does not differ from that of earlier discussions of morality in the sūtra.

## Chapter 38. Yaśaḥprabha

To manifest the immense power of this samādhi, the Buddha recounts his own past efforts across hundreds of thousands of kalpas, making boundless offerings to innumerable tathāgatas just to obtain this profound teaching. He shares the history of the past buddha Gaṇeśvara, whose exposition on the empty, mirage-like nature of all dharmas inspired King Varapuṣpa and his vast retinue to renounce their royal lives and become monastics. Long after Gaṇeśvara's parinirvāṇa, during a period of Dharma decline, a pure monk named Yaśaḥprabha steadfastly upheld this samādhi despite facing violent jealousy from corrupt, worldly monastics. When these hostile bhikṣus attacked him with swords, Yaśaḥprabha peacefully invoked the truth of emptiness, miraculously transforming their weapons into fragrant flowers and continuing to teach the Dharma for eighty years under the protection of the king's son, Puṇyamatin. Revealing that he was the monk Yaśaḥprabha and Puṇyamatin was a past life of Maitreya, the Buddha warns Candraprabha that following his own parinirvāṇa, similar worldly and greedy monks will emerge to slander the supreme Dharma of emptiness. To navigate these future adversities, true practitioners must diligently cultivate both external supports, such as building stūpas, and internal supports, including contemplating the buddhas, practising the pāramitās, and maintaining a profound understanding of dependent origination. By retreating to secluded forests, generating boundless loving-kindness, and remaining as unshakeable as Mount Sumeru amidst praise or blame, dedicated

bodhisattvas will successfully subdue Māra's power and surely attain supreme awakening.

Thrangu Rinpoche's commentary highlights the role of proper motivation in both learning and practising the Dharma for oneself, and in teaching it to others. Three core motivations are outlined: (1) Purifying one's own obscurations: the primary intention is to remove personal disturbing emotions and any obstacles preventing genuine progress or realisation. (2) Becoming a field of merit for others: one practices with the aspiration to reach complete enlightenment, thus becoming a source of inspiration and a "field of merit" from which others can receive pure teachings and deepen their own practice. (3) Yearning for the twofold wisdom: finally, practitioners cultivate the wish to attain the perfect wisdom of the buddhas—both insight into the true nature of reality and the capacity to perceive all dharmas—so that they can accurately guide other beings on the path out of compassion.

Mañjuśrīkīrti's commentary is many times longer than the actual chapter. He begins by emphasising the importance of cultivating patience and consistently practising the teachings related to the samādhi of tranquillity. He highlights three essential bases of practice: (1) eliminating unwholesome tendencies, (2) strengthening merit, (3) aspiring to the Buddha's wisdom. He stresses that consistent hearing, reflecting, and meditating form the foundation for genuine engagement with the Dharma.

Mañjuśrīkīrti goes on to explain that the non-arising samādhi taught to the king fundamentally reveals how dharmas lack inherent existence and resemble illusions. Although they function within the realm of cause and effect, they remain "unborn" in the ultimate sense. Language, concepts, and karma are shown to be conventionally valid yet ultimately empty, underscoring the need for a quiescent concentration that uproots attachment and confusion. Through logical refutations, he demonstrates that neither self-based nor other-based production withstands scrutiny. Dharmas arise dependently but are devoid of intrinsic reality—an insight reinforced by analysing past, present, and future as mere conventional designations rather than ultimate truths.

Moreover, Mañjuśrīkīrti emphasises the absence of a permanent "I," showing that the body, mind, and consciousness are aggregates without an inherent core. By examining notions of permanence and employing valid cognition, one concludes that any posited self is merely a conceptual construct that dissolves upon deeper analysis. Thus, all dharmas—internal and external—are revealed to lack true essence, resembling dreams.

Karmic outcomes, while conditionally real, are ultimately insubstantial. Recognising this emptiness fosters profound patience and inspires spiritual renunciation and commitment to the path. He points to the story of Yaśaḥprabha as an example of a monk who upheld the teaching of emptiness amid opposition. The narrative illustrates how powerful merit and unwavering patience can transform hostility into reverence. By remaining fearless and compassionate, the teacher exemplifies the bodhisattva's vow to forgo retaliation and embody selfless endurance.

Mañjuśrīkīrti thus depicts all manifestations as arising from emptiness and explains how practitioners can overcome afflictions through compassion, loving-kindness, and wisdom. Furthermore, true realisation surpasses mere conceptual understanding, and practitioners are encouraged to dedicate themselves wholeheartedly to benefiting all beings while honouring every tathāgata equally.

## Chapter 39. Restraint of the Body, Speech, and Mind

The Buddha emphasises that the complete maturation of wisdom and all buddha-dharmas relies entirely upon a bodhisattva's perfection of bodily, verbal, and mental restraint. Bodily restraint involves abstaining from harmful physical actions, which naturally lays the foundation for profound meditative absorptions, supernormal powers, and the thirty-two physical marks of a great being. Illustrating this, the Buddha recounts his past life as King Viveśacintin, who was inspired by Jñāprabhāsa Buddha's teaching that true precepts are unborn and inherently empty, prompting the king to renounce his throne and practise noble conduct for billions of years. Similarly, verbal restraint—abandoning false and harsh speech while recognising all words as mere echoes—grants the practitioner the trustworthy, unobstructed, and subtle voice of a tathāgata. Mental restraint requires the complete abandonment of wrong views, anger, and delusion, replaced by an unwavering aspiration for awakening and the profound recognition that all phenomena are entirely dream-like and illusory. This internal discipline culminates in the attainment of the immovable "vajra samādhi" and a state of great compassion and equanimity. Expanding upon this, the sūtra presents three hundred phrases defining pure karma, fundamentally characterising it as observing the three realms, aggregates, and sense bases as mere mirages without developing craving or attachment. By abandoning idle speech, using meditative absorption solely to transcend the three realms, and assuming the role of a great physician-king, the bodhisattva

fully actualises the samādhi of the equality of all dharmas, completely transcending conceptual proliferation.

According to Thrangu Rinpoche's commentary, the chapter on the restraint of body, speech, and mind can be read as one chapter or split into three, but the meaning remains the same. Bodily restraint (the precepts of the body) chiefly involves abandoning killing, stealing, and sexual misconduct, yet certain actions—normally "negative"—may become virtuous if performed with intelligence and a pure, unselfish motive. Verbal restraint (the precepts of speech) likewise concerns forsaking false speech, divisive talk, harsh words, and idle gossip, but may be skillfully employed to benefit others in rare circumstances. Mental restraint (the precepts of mind), however, always requires refraining from greed, ill will, and wrong views, since these can never become virtuous. Finally, the Buddha provides three hundred phrases largely emphasising emptiness—likening the aggregates to a mirage and the sense bases to magical illusions—to foster direct insight into the dreamlike nature of all phenomena.

In Mañjuśrīkīrti's commentary, he expands on the teaching of the restraint of body, speech, and mind. The ultimate restraint of body, he explains, refers to the realisation of the Dharma body, or "the body that is the nature of all phenomena." This insight sees all phenomena as empty, luminous, and signless, and it ultimately grounds the attainment of buddhahood's highest qualities. The conventional vow of body, meanwhile, involves abstaining from the ten nonvirtuous actions (killing, stealing, etc.) and upholding ten virtuous actions, illustrated by specific examples (cheating on scales, binding others, and so forth). In discussing verbal restraint, he enumerates the "sixty qualities" of a buddha's speech, clarifying that truly pure speech arises from the same realisation of emptiness that undergirds bodily discipline. As for mental restraint, ultimate mental restraint means realising the nature of mind as empty and unborn, such that there is no actual māra or affliction separate from mind itself. One thereby attains a vajra-like samādhi—utterly unshakable and free from fear, afflictions, and conceptual fabrications. On a conventional level, this vow entails not associating with the mental states of wrong view, covetousness, laziness, or malice, and continuously upholding the awakened mind (bodhicitta). By seeing all phenomena as illusions—mirages without coming or going—one avoids clinging and thus becomes "unmoved" by worldly pressures, just as Mount Meru cannot be moved by ants.

## Chapter 40. Conclusion

In a magnificent conclusion, the Buddha extols this profound teaching as the ultimate "Vaipulya" Dharma—a treasure as vast and boundless as space itself. Upon hearing this supreme exposition, innumerable sentient beings across the assembly achieve various profound stages of realisation, ranging from the fruits of the śrāvaka path to unwavering irreversibility on the journey to supreme buddhahood. In harmonious response to the sheer power of this Dharma, the entire cosmos quakes in six directions while the heavens shower divine fragrances and celestial flowers, with divine voices proclaiming that all who uphold this sūtra will become an ultimate field of merit for the world. Entrusting the teaching to Venerable Ānanda for preservation and future dissemination, the Buddha officially names it "The Entry into Great Compassion" and "The Samādhi of the Equality of the Essential Nature of All Dharmas without Disputation," inspiring universal joy and a deep, enduring commitment among the entire fourfold assembly and celestial beings to practise and protect it.

Mañjuśrīkīrti's commentary explains the six kinds of quaking that occur when the Dharma is taught, noting they symbolise the profound impact of realising the nature of reality. He concludes with verses praising the Buddha's teaching, asserting that through mastery of the body, speech, and mind—and by seeing all as empty and illusory—one achieves the Dharma body, the fully awakened mind, and works to lead all beings to liberation.

The *Candrapradīpa Samādhi Sūtra* acts as a major pillar of Mahāyāna literature. Not only is it more than a simple historical curiosity or a philosophical proof text, but also a comprehensive, living guide to the bodhisattva path. At its heart, the sūtra dramatically expands our understanding of samādhi. It elevates it from a static meditative state to a dynamic lived realisation of the emptiness and equality of all dharmas. This profound, non-dual wisdom is shown to be entirely inseparable from rigorous moral discipline, endless compassion, and unfaltering devotion to the buddhas. Through its abundance of doctrinal exposition and inspiring *avadānas*—from the steadfast endurance of Supuṣpacandra to the selfless sacrifices of Princess Jñānāvatī—the text unites the gap between absolute truth and conventional reality. It provides practitioners with a philosoph-

ical scheme for understanding the illusory nature of saṃsāra and also presents practical models of conduct that engage with it compassionately. It guides the reader systematically from preliminary offerings and moral restraint to the ultimate, ineffable realisation of the Dharma body. By approaching this translation of Narendrayaśas' Chinese recension with a focus on doctrinal ideas, modern readers are granted direct access to the sūtra's transformative vision. Regardless of whether it is viewed through the lens of classical Madhyamaka, later Mahāmudrā traditions, or direct personal practice, the text encourages readers to step into the vast, luminous reality of the titular samādhi. This teaching continues to challenge, inspire, and resonate. It does so just as profoundly today as it did for the varied assemblies gathered on Vulture Peak.

# FASCICLE I

# 1. INTRODUCTION

Thus have I heard:

At one time, the Bhagavān was dwelling on the Gṛdhrakūṭa Mountain in the city of Rājagṛha, together with a great assembly of a hundred thousand bhikṣus and eighty nayutas[1] of bodhisattvas, all of whom were bound to attain buddhahood in one lifetime, headed by the bodhisattva mahāsattva Ajita.[2] The four heavenly kings, Śakra, lord of the Sahā world, and the great Brahmā, as well as other devas of superior merit and majesty, asura kings, nāga kings, yakṣas, gandharvas, kinnaras, mahoragas, humans, and nonhumans, surrounded the Tathāgata in front and behind, revering him.

Then in this assembly was a bodhisattva youth named Candraprabha, who had made offerings to the buddhas in the past, planted wholesome roots, and had his memory of past lives. He believed in the Mahāyāna, dwelt in the Mahāyāna, and was endowed with great compassion. He rose from his seat, bore his right shoulder, and knelt on his right knee. He addressed the Buddha:

> "O Bhagavān! I now have a few questions for the Buddha. I wish for you to listen and remove my doubts."

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1. A nayuta is a vast number in ancient Indian reckoning.
2. Ajita is another name for Maitreya Bodhisattva.

The Buddha said:

"O youth! I will answer your questions and gladden you. I have omniscience and all-knowledge. I have attained mastery of all Dharma teachings, and I have achieved mastery of fearlessness. I am endowed with the unhindered knowledge and insight of liberation.

"O youth! There is nothing that a tathāgata does not know. There is nothing that he does not see. There is nothing that he does not experience. There is nothing that he does not discern. He is aware of infinite, unlimited worlds.

"O youth! The buddhas, the bhagavāns, can answer all questions and gladden everyone."

At that time, the youth asked in the form of a gāthā:

"What practices have the buddhas carried out,
Whereby they have become illuminators for the
world,
And have attained inconceivable knowledge?
I pray that you will protect and explain this.

"What practices have they carried out, whereby they
have attained this supreme teaching,
Being honoured by humans and devas alike,
And having attained immeasurable supreme
knowledge?
I pray that you will explain this to me.

"I ask this out of deep faith,
With truth and without deceit.
No one else can know my mind;
Only you, honourable one, can see.

"I have a vast, excellent, joyful mind.
The Lion of the Śākya clan knows my practices,
And my mind is not for the sake of words.
I pray that you teach me the auxiliaries to the Path.

"What Dharma can bring the buddhas here,
Whereby I may increase boundless knowledge
And reach the other shore of all Dharma teachings?
I pray that you will explain this to me.

"I pray that you tell me the way to nurture my
Dharma practice,
Whereby I may cultivate and perfect clear, sharp
wisdom,
Deeply keeping the precepts without transgression,
And getting rid of all fears.

"How can I not abandon the precepts?
How can I not diminish in wisdom?
How can I abide peacefully in the araṇya[3]?
How can I increase in wisdom?

"How can I enter the supremely wondrous Dharma,
Delighting in guarding the precepts without regret?
How can I not violate the precepts?
How can I know the nature of conditioned things?

"How can I attain purity in the three actions,
Without defiled thoughts proceeding toward the
Buddha's Path?
How can I attain purity in physical actions?
How can I remove the evils of speech and mind?

"How can I be free from defiled thoughts?
I but beseech the Bhagavān to answer my
questions."

Then the Buddha told the youth, Candraprabha:

"If bodhisattva mahāsattvas practice one dharma, they will quickly attain anuttarā samyak-saṃbodhi. What is this one dharma? If bodhisattva mahāsattvas arouse equanimous, protective, unob-

3. The wilderness.

structed, and nonviolent minds toward sentient beings, this is the one dharma that will enable them to attain anuttarā samyak-saṃbodhi quickly and acquire such benefits."

Then the Bhagavān recited this gāthā:

"If any accept and hold one dharma,
They will be able to follow the right practice of
bodhisattvas.
Because of this one meritorious dharma,
They will quickly attain the unsurpassed Path.

"Their minds will be unhindered in all places.
In whatever the valiant bodhisattvas can do
They do not give rise to thoughts of desire or hate.
In this way, they will attain wondrous merits.

"If they can thus cultivate equanimity,
They will soon realise the fruit of equanimity.
Thus, their practice of the Dharma is endowed with
equanimity,
And they will attain the mark of equanimity of the
soles of the feet.

"Cultivating equanimity and leaving behind anger,
They can remove all afflictive obstructions.
Because of this, the soles of their feet are even,
And beneath their feet spring the form of lotus
blossoms.

"They will be able to manifest in the ten directions,
Their meritorious light pervades all buddha-lands.
Having attained the stage of tranquillity,
They will train innumerable sentient beings."

[The Buddha continued:]

"O youth! The bodhisattva mahāsattva regards all sentient beings impartially, intending to rescue them, without hindrance or

poisons. They are the eyes of the world and attain a samādhi called the samādhi of the equality and nondiscrimination of the essence of all dharmas. From this samādhi they accomplish ten things: (1) observing precepts of body, (2) speech, and (3) mind, (4) purifying actions, (5) transcending causes and conditions, (6) understanding the aggregates, (7) attaining equality of the sense ranges, (8) removing the perception of the faculties, (9) cutting off desire, and (10) realising birthlessness.

"There are ten more dharmas: (1) entering the Dharma-nature, (2) revealing their causes, (3) not denying consequences, (4) seeing dharmas directly, (5) cultivating the Path, (6) being born together with buddhas, (7) having clear, sharp knowledge, (8) knowing the wishes of sentient beings, (9) attaining knowledge of the Dharma, and (10) attaining unhindered knowledge of intellectual powers.

"There are ten more dharmas: (1) knowledge of writing, (2) transcending things, (3) the knowledge of sounds, (4) the equality of the sense ranges, (5) the joy of the mind in the equality of the sense ranges, (6) the attainment of the aspect of joy, (7) the attainment of an unwavering mind, (8) the discipline of deportment, (9) the attainment of an honest mind, and (10) the absence of anger.

"There are ten more dharmas: (1) always maintaining a pleasant countenance, (2) speaking gently, (3) always greeting others with a friendly greeting, (4) never being lazy, (5) honouring and respecting one's elders, (6) serving one's elders, (7) knowing satisfaction in one's birthplace, (8) tirelessly cultivating goodness, (9) purifying wrong livelihood, and (10) living in the araṇya.

"There are ten more dharmas: (1) knowledge of peaceful abiding on the various stages, (2) right mindfulness and non-forgetfulness, (3) attaining skilful knowledge regarding the aggregates, (4) skilful knowledge of the ranges, (5) skilful knowledge of the faculties, (6) attaining in the supernormal powers, (7) extinguishing afflictions, (8) removing habit energies, (9) constant mental valour, and (10) abiding in meditation on impurities.

"There are ten more dharmas: (1) knowledge of skilful means, (2) annihilation of the stream of existence, (3) destruction of the bondage of afflictions, (4) transcendence of existence, (5) knowledge of past lives, (6) freedom from doubt about the consequences of actions, (7) contemplation of the Dharma, (8) seeking to listen

much, (9) the attainment of penetrating knowledge, and (10) mastery of the stages.

"There are ten more dharmas: (1) not being proud in observing precepts, (2) not being deluded by discrimination, (3) not being impatient, (4) abiding in the characteristic of nonregression, (5) producing wholesome dharmas, (6) aversion to unwholesome dharmas, (7) not activating afflictions, (8) not abandoning learning, (9) distinguishing the dhyānas, and (10) attaining knowledge of the wishes of all sentient beings.

"There are ten more dharmas: (1) skillfully distinguishing birth, (2) attaining knowledge of extinction, (3) skill in verbal expression, (4) abandoning conventional conditions, (5) aversion to the triple world,[4] (6) not giving rise to inferior attitudes, (7) nonattachment to dharmas, (8) accepting the true Dharma, (9) preserving the true Dharma, and (10) knowing the skilful means of the Vinaya.

"There are ten more dharmas: (1) quelling disputes, (2) not opposing each other, (3) not quarreling, (4) being patient and equanimous, (5) attaining the stage of patience, (6) self-control in patience, (7) skilful analysis of the teachings, (8) mental delight in the precepts, (9) skill in determining the skillful means of inquiry and answering questions, and (10) skillful analysis of the meanings of words.

"There are ten more dharmas: (1) the knowledge of how to develop skilful means regarding the Dharma, (2) the knowledge of how to develop skilful means in knowing what is meaningful and what is not meaningful, (3) the knowledge of the past, (4) the knowledge of the future, (5) the knowledge of the present, (6) the knowledge of the equality of the three times, (7) the knowledge of skill in understanding the three spheres of action, (8) mental stability, (9) physical stability, and (10) skill in maintaining deportment.

"There are ten more dharmas: (1) not losing one's deportment, (2) distinguishing one's deportment, (3) maintaining a composed and elegant posture, (4) being skilled in explaining meanings, (5) attaining worldly wisdom, (6) being generous and not stingy, (7) constantly extending one's hand to give, (8) always giving without

4. The triple world refers to the worlds wherein all kinds of sentient beings can dwell. It includes the desire realm (wherein beings in the lower realms up to lower devas dwell), the form realm (wherein devas of a more subtle form abide), and the formless realm (wherein devas of the most subtle form abide without form).

interruption, (9) having nothing that one does not give, and (10) having a sense of conscience.

"There are ten more dharmas: (1) having a sense of shame, (2) abandoning evil thoughts, (3) not forsaking dhūta austerities, (4) not losing faith, (5) always practicing joyful conduct, (6) giving away one's seat to elders, (7) abandoning arrogance, (8) skillfully controlling the mind, (9) knowing the mind's associations, and (10) knowing the mind's arising.

"There are ten more dharmas: (1) knowledge of meaning, (2) knowledge of the Dharma, (3) freedom from ignorance, (4) skill in penetrating subtle minds, (5) knowledge of the intrinsic nature of consciousness and minds, (6) skill in knowledge of the coming and going of dharmas, (7) knowledge of all manners of verbal expression, (8) skill in differentiation of unhindered expression, (9) skill in skilfully determining meanings, and (10) the rejection of what is not meaningful.

"There are ten more dharmas: (1) associating with good people, (2) working with them, (3) listening to their teachings, (4) avoiding bad people, (5) practicing meditation and developing supernormal powers, (6) not being attached to the taste of the dhyānas, (7) sporting in the supernormal powers, (8) attaining worldly wisdom, (9) avoiding provisional designations, and (10) not being disgusted with the conditioned.

"There are ten more dharmas: (1) not rejoicing in gain, (2) not grieving in loss, (3) not rejoicing in praise, (4) not grieving in blame, (5) not increasing in praise, (6) not decreasing in blame, (7) not suffering, (8) not enjoying, (9) not being close to lay people, (10) not being in the monastic community.

"There are ten more dharmas: (1) abandoning disrespect, (2) practicing respect, (3) being endowed with proper manners, (4) abandoning improper manners, (5) not defiling lay households, (6) protecting the Buddha-Dharma, (7) being silent and speaking little, (8) not being coarse in speech and behavior, (9) being skillful in speaking with others, and (10) overcoming one's enemies.

"There are ten more dharmas: (1) knowing the right time, (2) not considering ordinary people unknowable, (3) not despising the poor, (4) giving to the needy, (5) not hindering the poor from begging, (6) not being hostile toward the immoral, (7) wanting to

save others, (8) knowing what to do, (9) embracing the true Dharma, and (10) giving away wealth and food.

"There are ten more dharmas: (1) not hoarding anything, (2) praising morality, (3) reproaching immorality, (4) respecting morality without stinginess, (5) giving away all one's possessions, (6) sincerely requesting others to do so, (7) acting in accord with one's words, (8) serving wise people, (9) deeply delighting in practice with certainty in the Dharma, (10) and attaining knowledge of similes.

"There are ten more dharmas: (1) skilfulness concerning the past, (2) the practice of goodness as the foremost, (3) skilfulness, (4) the elimination of appearances, (5) the abandonment of conceptions, (6) skilfulness in the characteristics of things, (7) skill in expounding the sūtras, (8) skilfulness in distinguishing between what is contrary and what is in accord, (9) certainty in the truth, and (10) realisation of liberation.

"There are ten more dharmas: (1) truthfulness in speech, (2) knowledge of the essence of things, (3) freedom from doubt in speech, (4) concentration on emptiness, (5) cultivation of signlessness, (6) knowledge of the essence of wishlessness, (7) attainment of the four fearlessnesses, (8) firmness in morality, (9) fulfillment of the attainments, and (10) attainment of wisdom.

"There are ten more dharmas: (1) fixing one's thoughts on one object, (2) having few friends and relatives, (3) not giving rise to a confused mind, (4) abandoning various views, (5) attaining dhāraṇī, (6) attaining wisdom, (7) attaining insight, (8) peaceful abiding, (9) maintaining [the Dharma], and (10) right effort.

"O youth! These are the merits and benefits that bodhisattva mahāsattvas attain from the samādhi of the equality and nondiscrimination of the essence of all dharmas.

"O youth! This samādhi is called the cause, the association, the teaching, the door, the creation, the path of practice, the absence of doubt, the teacher and guide, the practice of acceptance, the stage of patience, the removal of impatience, the stage of knowledge, the removal of ignorance, the establishment in knowledge, the stage of skilful means, the bodhisattva's travel, the association with excellent people, the detachment from bad people, the stage of buddhahood explained by the tathāgatas, the joy of the wise, the rejection of the foolish, the difficult to understand by the śrāvakas, the stage of those not on other paths, the embraced by the Tathā-

gata, known by those of the ten powers, honoured by the devas, respected by Brahmā Deva, followed by the Śakra Deva, bowed to by the nāgas, approved of by the yakṣas, praised by the kinnaras, praised by the mahorāgas, practiced by the bodhisattvas, the goals sought by the wise, the attainment of the unsurpassed path, the giving of food that is not material, the medicine for removing the sickness of the afflictions of sentient beings, the treasury of wisdom, inexhaustible eloquence, the production of teachings, the removal of pain, and the knowledge of the three realms, they are the rafts that ferry across, the boats that cross the four torrents, that which brings fame, that which shows the Tathāgata, that which benefits the Tathāgata, that which glorifies the ten powers, that which produces the path of bodhisattvas, that which extinguishes anger with kindness, that which removes torment with compassion, that which brings joy and serenity, that which dispenses compassion, that which brings relief to those on the Mahāyāna, that which can roar the lion's roar, the path to buddhahood, the seal of all Dharma teachings, the guide to omniscience, the playground of bodhisattvas, that which scatters the army of māras, that which is the path of skilful artisanship, the accomplishment of all good meanings, the defense against foes, the conquest of enemies through the Dharma, true fearlessness, the power of not seeking thusness in vain, the root of the eighteen unshared dharmas, the adornment of the Dharma-body, the majestic power of practices, the adornment of the wisdom of buddhahood, the rejection of all attachments, the eldest son who delights the Buddha, the fulfillment of the wisdom of buddhahood, the stage of non-pratyekabuddhas, the pure mind, the pure body, the accomplishment of liberation, the absence of all desires, the absence of all anger, the stage of non-delusion, the knowledge of the *āgama*s, the ability to produce all arts, the elimination of all ignorance, the fulfillment of liberation, the joy of the meditator, the eye of one who needs to see, the play of supernormal faculties, the ability to manifest supernormal powers, the dhāraṇī-memory of what is heard, the memory that does not forget, the support of the Buddha's empowerment, the skillful means of the Guide, subtle, hard to know, dissociated, beyond words, the wisdom that profoundly knows meanings, the wisdom that knows and sees, the discriminating wisdom, the ineffable wisdom, the wisdom that tames the unruly, the wisdom of the

honest, the wisdom of those with few desires, the concentrated effort, the ability to retain and not forget, the ability to dissolve suffering, the non-arising of dharmas, and the ability to know the births and deaths of all realms in one word. This is called the samādhi of the equality and nondiscrimination of the essence of all dharmas."

When this Dharma door was spoken, in the assembly, eighty nayutas of devas and humans attained patience at the non-arising of dharmas, ninety-two nayutas of devas and humans attained patience in accord with what has been heard, seventy-six nayutas of devas and humans attained patience of conformity, sixty thousand devas and humans attained the pure Dharma-eye, one thousand bhikṣus attained liberation of mind by exhausting all effluents, two hundred and fifty bhikṣuṇīs attained liberation of mind by exhausting all effluents, five hundred upāsakas achieved the fruit of non-returning. Eight hundred upāsikās attained the fruit of once-returning.

Then the three thousand great thousand world-system quaked in six ways: it moved, moved everywhere, and moved equally everywhere; it surged, surged everywhere, and surged equally everywhere; it rose, rose everywhere, and rose equally everywhere; it roared, roared everywhere, and roared equally everywhere; it quaked, quaked everywhere, and quaked equally everywhere; it shuddered, shuddered everywhere, and shuddered equally everywhere; it surged in the east and sank in the west; it surged in the west and sank in the east; it surged in the south and sank in the north; it surged in the north and sank in the south; it surged in the middle and sank at the edges; it surged at the edges and sank in the middle.

Because of the power of this Dharma teaching, there suddenly arose an unprecedented light that could illuminate all the distant regions of darkness, including the Avīci Hell. At that time, the sentient beings in the darkness within the iron fence of the world looked at each other and were all amazed, saying:

"How is it that suddenly there are these people here?"

# 2. ŚĀLENDRARĀJA

Therupon, the Bhagavān recited this gāthā:

"I remember that in a past kalpa, sixty million
buddhas
All arose on Gṛdhrakūṭa Mountain.
When I was seeking the path in the past,
I heard of this meditation[1] from those venerable
ones.

"The last of those sixty million buddhas
Was one who directly illuminated the world,
Called Śālendrarāja Buddha.
I then asked that venerable one about this
meditation.

"I was then born into the kṣatriya caste,
And I was the most honourable among kings.
I had a full five hundred sons,
And I was endowed with all arts.

1. This sūtra and the practice that it indicates.

"I then, for that unsurpassed Honoured One,
Built a full one hundred million monasteries,
Using pure, excellent, great sandalwood,
And covering them with gold, silver, and various
jewels.

"I was then a king loved by the people.
I was then called King Bhīṣmottara,
I extensively arranged offerings for the Buddha
For a full eighteen hundred billion years.

"At that time, the supremely honoured one among
bipeds
Was called Śālendrarāja.
He lived for seven hundred and sixty million years
And widely taught the Path in the world.

"There were eight billion śrāvakas,
Endowed with the threefold knowledge and the six
supernormal faculties, always in meditation,
Abiding in their last bodies, free from the effluents.
Such a noble assembly was free from slander.

"I prepared various excellent offerings
And made offerings to the one who had tran-
scended over the evil realms.
Because I wanted to benefit humans and devas,
I sought this samādhi.[2]

"I renounced home life together with my wife and
children
And upheld the incomparable teaching of that
buddha.
For fourteen trillion years
I constantly asked about this samādhi.

2. This sūtra and the practice that it indicates.

"Eighty thousand nayutas of gāthās praised it,
And eight hundred trillion different verses were recited.
That buddha taught this to others
And discussed only one chapter of this meditation.

"Heads, eyes, hands, feet, and wives and children,
As well as various rare jewels, food and drink,
All riches, without exception, I gave away,
For the sake of seeking this samādhi.

"I recall that in the past ten billion tathāgatas,
And also buddhas equal to the sands of the Ganges River,
All dwelt on this Mount Gṛdhrakūṭa
And expounded this excellent, quiescent meditation.

"They all had the same name, Śākyamuni;
Their sons all had the same name, Rāhula;
Their attendants all had the same name, Ānanda;
Their royal cities all had the same name, Kapilavastu;

"Of their foremost among those who know the world,
They all had the same names, Maudgalyāyana and Śāriputra;
Their worlds all had the same name, Sahā;
And those buddhas all appeared in the polluted, evil world.

"I made all kinds of offerings to the Most Honourable among Humans
Because I wanted to practice bodhisattva conduct.
I offered all kinds of offerings
Because I wished to recite and uphold this meditation.

"'[3]If one activates and cultivates excellent practices
to attain this meditation,
One will attain this meditation and practise it in
innumerable ways.
If one abides in all meritorious practices,
To attain this samādhi is not difficult.

"'If one is not attached to any taste and is free from
agitation,
If one does not concern oneself with worldly
matters and is without jealousy,
If one abides in great compassion and is free from
anger,
To attain this samādhi is not difficult.

"'If one avoids worldliness and does not hanker
after worldly gain,
If one is free from wrong livelihood and pure and
has no afflictions,
If one is clear and fearless in adhering to the
precepts,
To attain this samādhi is not difficult.

"'If one is brave and energetic and never rests,
If one takes pleasure in solitude and practises
austerities,
If one abides in the patience of the subtle Dharma
of no self,
To attain this samādhi is not difficult.

"'If one can control one's mind and be free of
conceptual proliferation,
If one can abide in the practice of deportment,
And if one can joyfully practice giving without
regret,
To attain this samādhi is not difficult.

3. What follows, though unmarked in the Chinese, corresponds to the teaching taught to King Bhīṣmottara by Śālendrarāja Buddha.

"'It will not be difficult to attain the excellent marks
of a tathāgata
As well as the eighteen unshared qualities,
The ten powers, the four fearlessnesses, and so on,
If one can take up and bear this meditation.

"'If all the sentient beings seen by the Buddha's eye
Can all become buddhas at the same time,
And if the lifespan of each of those buddhas
Is as long as inconceivable thousands of myriads of
koṭis of kalpas,[4]

"'And if each of those buddhas has innumerable
heads,
As numerous as the sands of the great ocean,
And if each head has innumerable tongues,
As numerous as the sands of the great ocean,

And if each of those tongues praised
The merit of a single verse of this meditation,
They would not be able to speak of even a fraction
of it to exhaustion:
How much less would it be possible regarding [the
merits of] copying it in writing, upholding, and
bearing it?

"'If one has the virtue of the dhūta,[5] which accords
with meditation,
One will be loved and protected by devas, asuras,
and māras,
And will always be obeyed by kings and others.
Because one upholds the meditation of quiescence,
which is difficult to see.

4. A koṭi is a vast number in Indian counting systems and a kalpa is a vast unit of time beyond reckoning.

5. Dhūta refers to ascetic practices performed in the wilderness. Such practices are optional and not obligatory for Buddhist bhikṣus, but standard in many non-Buddhist śrāmaṇa traditions.

"'That person will have unbounded and unimpeded
eloquence;
They will expound immeasurable hundreds of thousands of sūtras
At all times, without interruption,
Because he bears this sūtra, which is the treasure of
hearing and bearing.

"'If one wishes to see Amitābha Buddha
And the world of Sukhāvatī,
In the future, during the dreadful evil age,
One should listen to and bear this samādhi.

"'I now entrust it to you.
I, the honoured among humans, exhort you
personally:
In the latter age after my nirvāṇa,
You should listen to and bear this samādhi.

"'All the buddhas who are in the ten directions,
Both past and present,
Those buddhas all learned this samādhi
And attained the unconditioned bodhi of
buddhahood.'"

# 3. PRAISE OF THE BUDDHA'S QUALITIES

[The Buddha continued:]

"O youth! For this reason, if there are bodhisattva mahāsattvas who wish to reveal the true merits of the tathāgatas, expound their meanings, flavours, and names without end, and receive the prediction of their awakening by the buddhas, they should now read and recite, take up and bear, and widely expound to others this samādhi.

"O youth! What are the true epithets of the Tathāgata? If a bodhisattva mahāsattva dwells in an araṇya or under a tree, sits quietly in solitude, and trains in this way, he will become a tathāgata, arhat, samyak-saṃbuddha, perfect in knowledge and conduct, sugata, knower of the world, unsurpassed tamer of humans, teacher of devas and humans, buddha, bhagavān. He will have accumulated a tathāgata's excellent, wondrous merits and cultivate roots of goodness without losing them. With the power of great patience, he will have attained the marks and embellishments of a great man and is adorned with them. He will be the most excellent among those of pleasing appearance, and those who see him will never tire of respecting, believing, and delighting in him. His wisdom will not be taken away from him. His indestructible power will transform sentient beings. He will be the father of

bodhisattvas, the king of sages, and the guide to nirvana. He will have boundless wisdom and immeasurable eloquence. His Brahmā-like voice will be pure and elegant, and his speech eloquent. His physical marks will be extraordinary. Those with eyes will be able to look up to him, and wherever he will be looked at, even if they wish to move their eyes from him they will not be able. He will have attained an incomparable body. He will not be defiled by desire or form. He will have transcended the formless realm. He will have left behind all suffering and rejected all dharmas. He will be liberated from all realms and is not associated with any sense medium. He will have cut off all bonds and ended all craving. He will have crossed the four torrents and will have fulfilled wisdom. He will dwell peacefully in nirvāṇa, abiding in suchness.

"O youth! This is the revelation of the true merits of a tathāgata. These are the true merits of a tathāgata attained by a bodhisattva mahāsattva who dwells in this samādhi. They are taught the meanings of words without end, and are all taught and given predictions of their buddhahood by buddhas."

Then the Bhagavān uttered this gātha:

"Even in countless thousands of kalpas
One could not fully expound the virtues of the
Tathāgata.
He has long accumulated all wondrous roots of
goodness,
To seek this excellent samādhi.

"He was adorned with beautiful women with
exquisite bodies,
Their colours supremely rare and pleasing:
With a pure intent, free from regret,
To attain this excellent meditation,

"He has given them away, as with his precious
wealth and servants;
Maṇis, great jewels and gold and silver,
With the highest intention to give them away,
To seek this samādhi.

"He has offered maṇi jewels, pearls, necklaces,
Crowns, armlets, and golden cords
To honoured teachers in the past,
To seek this excellent meditation.

"I scattered flowers of various fragrances, innumerable fruits,
Fragrances of caṇḍana and vārṣika,
On stūpas of buddhas,
Increasing the purity of the mind.

"I give countless teachings,
Gladly guiding sentient beings.
Greedy for fame and fortune,
I never had such a thought as:

"'I have gathered the virtues of dhūta practices.'
Sitting alone under a tree, silent and tranquil,
With immeasurable kindness and compassion for sentient beings,
I sought the fruit of unexcelled bodhi.

"[The saṅgha] live together with me in harmony, observing the precepts, without quarrelling,
Speaking kindly, with always gentle, pleasing voices,
Their words are soft and pleasant to hear,
So that all who see them do not tire or get tired of them.

"Living in the home of another, free from the taint of family ties,
They are not jealous for countless lifetimes.
Gladly, they always go begging for alms,
And they give up invitations to others.

"If some are learned and can accept and uphold
Even a four-line verse of this samādhi,
They will have made offerings to me in this way,
And with superior thoughts, they will have
honoured me.

"I formerly practised various kinds of giving
And did not violate the precepts for a long time.
I made innumerable kinds of offerings to the
Buddha
Because I sought this tranquil meditation.

"If I give away in abundance in innumerable
worlds,
All the maṇi gems that there are,
And if someone hears this samādhi and bears a
single verse,
The merit of the latter is more immeasurable.

"All kinds of flowers
And rare, wonderful incenses,
I gave as offerings to all the tathāgatas
And happily cultivated wholesome roots for innu-
merable kalpas.

"All the music in the world,
The best food and drink, and precious garments,
With a superior mind, for immeasurable kalpas,
I always offered to those with the ten powers.

"If anyone arouses the vow for bodhi,
He will become an unsurpassed great Dharma
King.
If anyone hears and teaches even one verse
Of this samādhi sūtra, his merit exceeds that of the
former.

"Even if one spoke of its benefits for as many kalpas
As there are grains of sand in the Ganges River,
One could not fully expound its merits,
Because it is a meditation of immeasurable virtue.

"For this reason, O youth, bodhisattva mahāsattvas should wholeheartedly take up and bear, read and recite, and explain, teach, and reveal this samādhi to others, and widely teach sentient beings to cultivate this samādhi."

Thereupon, the Bhagavān uttered this gāthā:

"Having heard this teaching from those buddhas,
Of the unsurpassed, supreme benefits,
I now pronounce to you
The supreme samādhi taught by those buddhas.

"I made offerings in the past
To seven hundred and thirty million buddhas,
And all those tathāgatas.
Have also expounded this sūtra.

"Because of this, I was able to enter the mind of
great compassion.
Therefore, I have revealed this samādhi.
If some study and learn much,
It will not be difficult for them to attain the wisdom
of a tathāgata.

"If, in the latter age,
After the nirvāṇa of the Lokanātha,[1]
There are evil bhikṣus who destroy the Dharma,
They will not take pleasure in learning much.

1. The guide of the world.

"Though they may be said to have earned their
living by preaching the Dharma of precepts,
They do not delight in the practice of precepts.
Though they may be said to have earned their living
by preaching dhyāna meditation,
They do not delight in the practice of dhyāna
meditation.

"Though they may be said to have earned their
living by preaching about wisdom,
They do not delight in the practice of wisdom.
Though they may be said to have earned their living
by preaching about liberation,
They do not delight in the practice of liberation.

Though they may be said to have earned their living
by preaching about knowledge,
They do not delight in the practice of knowledge.

"It is like a perfumer saying, 'The fragrance of
sandalwood
Is the best of all fragrances.'
Someone asks that perfumer,
'Does the fragrance you speak of exist?'

"He replies, 'I really do not smell fragrance.
I merely live by talking about fragrance.'
Thus, in the troubled world of the latter days after
the Buddha's nirvāṇa,
There will be bhikṣus who do not follow the rules of
proper conduct.

"Even though some may be able to maintain their
livelihood by preaching the Dharma of
precepts,
They will be unable to put the Dharma of precepts
into practice.
After the Buddha's final nirvāṇa in the troubled age
of the latter days,
There will be bhikṣus who do not follow the rules of
proper conduct.

"Even though some may be able to maintain their
livelihood by preaching the Dharma of
meditation,
They will be unable to put the Dharma of medita-
tion into practice.
After the Buddha's final nirvāṇa in the troubled age
of the latter days,
There will be bhikṣus who do not follow the rules of
proper conduct.

"Even though some may be able to maintain their
livelihood by preaching the Dharma of wisdom,
They will be unable to put the Dharma of wisdom
into practice.
After the Buddha's final nirvāṇa in the troubled age
of the latter days,
There will be bhikṣus who do not follow the rules of
proper conduct.

"Even though some may be able to maintain their
livelihood by preaching the Dharma of
liberation,
They will be unable to put the Dharma of wisdom
into practice.
After the Buddha's final nirvāṇa in the troubled age
of the latter days,
There will be bhikṣus who do not follow the rules of
proper conduct.

"They may maintain their livelihood by preaching
about knowledge and insight,
But they cannot themselves practise the Dharma of
knowledge and insight.

"It is just like a poor person who is deceived by
others
But later becomes wealthy and respected by people,
Even humans, devas, nāgas, yakṣas, and
kumbhāṇḍas
Will not make offerings to one without meditation.

"If one attains the subtle ground of samādhi,
The wise will attain a vast store of wisdom.
Being respected by humans and devas,
One can give the best to sentient beings.

"Having heard such benefits
As the most excellent Buddha teaches,
I have renounced all my relatives and possessions
Because I wished to hear this samādhi expounded."

The youth Candraprabha was delighted
And, with palms pressed together, he addressed the
Buddha, saying:

"After the Buddha-seer has entered nirvāṇa
I will preserve this excellent Buddha-Dharma.

"I will be able to relinquish my body and life
And all kinds of worldly pleasures.
In the fearful time of the evil age to come
I will preserve this excellent meditation.

"Seeing the immeasurable suffering of the world
I will arouse thoughts of great compassion and wish
to remove it.
"Again, I will arouse thoughts of great kindness
toward beings

And teach them this excellent samādhi."

Five hundred people in the assembly all stood up
And vowed to preserve this samādhi.
The youth was the foremost among them,
And together they preserved this excellent samādhi.

# 4. SAMĀDHI

Thereupon, the youth Candraprabha addressed the Buddha, saying:

"O Bhagavān! What is this samādhi that you just spoke about?"

The Buddha said:

"O youth! Listen carefully, listen carefully! I will explain it to you. It is (1) being able to pacify the mind, (2) being without arising, (3) being without confused knowledge, (4) casting off the heavy burden, (5) attaining the knowledge of a tathāgata, (6) attaining the power of a buddha, (7) controlling attachment to desire, (8) eliminating anger, (9) cutting off delusion, (10) abiding with a unified mind, (11) abandoning a nonabiding mind, (12) delighting in good dharmas, (13) wanting to eliminate the conditioned, (14) abiding in right faith, (15) always being awake at night, (16) not abandoning dhyāna meditation, (17) increasing the good that has already arisen, (18) not being delighted with birth, (19) not doing any karmas, (20) not calculating about the inner faculties, (21) not calculating about the outer faculties, (22) not praising oneself, (23) not criticizing others, (24) not living in a lay household, (25) being pure in moral conduct, (26) being invulnerable to slander, (27) having great merit, (28) self-knowledge, (29) being indefatigable,

(30) maintaining deportment, (31) abandoning harsh speech, (32) being without anger, (33) saving others, (34) protecting good friends, (35) guarding one's secret words, (36) not giving rise to malice toward sentient beings, (37) observing precepts without transgression, (38) always speaking gently, (39) not relying on the triple world, and (40) attaining concordance to omniscience."

Thereupon, the Bhagavān uttered this gāthā:

"I have opened the gate to the deathless.
I have explained the intrinsic nature of dharmas.
I have shown the faults of saṃsāra.
I have revealed the benefits of nirvāṇa.

"I have taught to leave behind bad friends.
One should always draw near to good friends.
One should leave behind the crowd of the greedy
and dwell in tranquillity.
One should continually cultivate kindness without
interruption.

"One should always guard the pure precepts.
One should take joy in the practice of dhūta
austerities.
If one can always practice equanimity and wisdom,
It will not be difficult to attain this samādhi.

"They will be able to attain the state of quiescence,
And will never fall into the state of śrāvakas.
They will undoubtedly realise the wisdom of the
buddhas,
And will be able to acquire the immeasurable merits
of the buddhas.

"If they see that sentient beings are vessels for
wisdom,
They will expound the wisdom of the buddhas for
them and show it to them.
If they can arouse the aspiration for unsurpassed
wisdom,
It will not be difficult for them to attain this
samādhi.

"If they give rise to jealous thoughts for the sake of
food,
They should contemplate that food is not pure,
And they will make an immeasurable effort to
achieve that contemplation.
If they deeply contemplate like this, they can attain
samādhi.

"There is nothing that can bring one this
meditation,
Pure precepts must produce it.
The essential nature of all dharmas is always
quiescent,
But ordinary people without knowledge cannot
understand this.

"If one can make the mind dwell in quiet
meditation,
This person will always be in the presence of the
Buddha.
The Honoured One always sees sentient beings
And always cultivates such a quiet meditation.

"Recalling the Buddha's features and meritorious
deeds,
One can prevent the senses from being disturbed.
The mind, without confusion, is united with the
Dharma.
Thus, one attains oceanlike hearing and knowledge.

"The wise ones who abide in this samādhi,
Immediately control their thoughts, wherever they walk,
Will be able to see thousands of koṭis of tathāgatas
And also meet innumerable buddhas as numerous as the sands of the Ganges.

"If there are people whose minds are confused,
They will grasp the limits of the Buddha-Dharma.
In the immeasurable, there is no measure;
The virtues of the Tathāgata are inconceivable.

"All worlds have nothing to compare with them,
Let alone anything that can surpass them.
All the wise and meritorious are in accord with this,
And there is no doubt that they will definitely become buddhas.

"Attaining the Tathāgata's body of purple gold,
Entirely handsome, beloved of the world:
Thus peacefully abiding in such a mental object,
One is then called a Bodhisattva who has attained samādhi.

"This conditioned [visualised] appearance of a buddha is functional,
And it can remove all thoughts of appearances.
Then one can abide in the signless,
And can comprehend the emptiness of all dharmas.

"One can abide in the Dharma-body,
Knowing that all exists while not existing.
Having cultivated the appearance of nonexistence,
Then one can observe that the Buddha is not a form-body.

"I now explain it well for you.
One will go to a place such as this in this or that
place.
Then, be aware that things are conditioned,
One will constantly think immeasurable thoughts.

"If one can give rise to the thought:
'I am mindful of the Buddha's marks and wisdom,'
"The person who can cultivate such a thought,
Single-mindedly will progress without retrogression.

Whether walking, sitting, or walking back and forth,
One will have no doubts about the wisdom of the
buddhas.

"Having attained freedom from doubt, one will
make this vow:
'May I attain buddhahood, being honoured in the
triple world.'
"They will undoubtedly be able to see the Tathāgata
And will be able to select the Buddha-Dharma
rightly.

"Having arisen from this samādhi,
They will bow down to the buddhas of the ten
directions.
Their body, speech, and mind will be completely
pure;
They will constantly praise the buddhas without
interruption;
They will constantly cultivate the marks of the
Buddha in this way;
Day and night, they will constantly see the
tathāgatas.

"If they encounter a severe illness that threatens
death,
The pain and torment will be oppressive and highly
tiresome.
They will constantly not abandon the samādhi of
recollecting the Buddha,
And will not let the pain and torment take away
their minds.

"Because they understand this Dharma teaching,
They know all dharmas are empty;
Abiding by this teaching,
They do not badly reject bodhi-conduct.

"Having heard of such benefits,
They seek the unexcelled knowledge of the buddhas
And do not regret it later,
Because supreme bodhi is hard to attain.

"I now tell you innumerable things:
If you do not act on these teachings,
You will be like a man who possesses good medicine
But cannot cure his own illness.

"Therefore, you should know [right] selection,
That is to say, seeking the superior samādhi.
If you continually cultivate morality, listening, and
giving,
It will not be difficult to attain this samādhi.

# FASCICLE II

# 5. GHOṢADATTA

Then the Bhagavān told Candraprabha:

"In the remote past, immeasurable, limitless, inconceivable, incalculable kalpas ago, there was a buddha called Ghoṣadatta Tathāgata, Arhat, Samyak-saṃbuddha, Perfect in Knowledge and Conduct, Sugata, Knower of the World, Unsurpassed, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavān.

"O youth! At that time, in the first assembly of the Tathāgata Ghoṣadatta, Arhat, Samyak-saṃbuddha, there were eight billion śrāvakas who were all arhats, who had ended their effluents, attained their own benefit, and ended their bondage to existence, they relied on the true teaching and their minds are well liberated, they were able to achieve complete mental freedom. In the second assembly, there were seven billion. In the third assembly, there were six billion who had ended their effluents, attained their own benefit, and ended their bondage to existence. They relied on the true teaching, and their minds were well liberated; they could achieve complete mental freedom.

"O youth! At that time, the lifespan of that buddha was forty thousand years. At that time, the continent of Jambudvīpa was peaceful, prosperous, and happy, and the people were thriving and healthy.

"O youth! At that time, there were two great kings in Jambudvīpa, named Dṛḍhabala and Mahābala. Each of these kings ruled over half of Jambudvīpa. The lands of these two kings were peaceful, prosperous, and happy, and the people were healthy and strong. At that time, the Tathāgata Ghoṣadatta appeared in the world in the kingdom of Mahābala.

"O youth! Then King Mahābala invited the Tathāgata Ghoṣadatta and his bhikṣus to stay for a full one thousand years and made offerings to them of all kinds of delicate and pure clothing, food and drink, bedding, and medicine.

"O youth! The Tathāgata Ghoṣadatta and his śrāvakas were incredibly honoured and praised.

"At that time, there were householders and brāhmaṇas of pure faith who, having aroused a courageous intention to serve the Tathāgata Ghoṣadatta and his śrāvaka saṅgha, practised offerings with King Mahābala, thinking that worldly wealth was the best offering. Those people did not know how to make offerings. How does one make offerings? One observes the five and eight precepts, renounces family life, goes to the Buddha, approaches him, asks questions, and realises profound patience at dharmas.

"O youth! At that time, Ghoṣadatta Tathāgata thought this:

"'These sentient beings are inferior in their aspirations and dispositions. They are unable to accept and uphold the five precepts and eight precepts, to leave home to visit the Buddha, to approach him and ask questions, to see the profound truth, to cultivate the holy life, to be serene and detached, to receive the complete set of precepts, to attain the state of a bhikṣu, or to accept and practice the ultimate roots of goodness. They have left behind all such peaceful and happy conditions and unsurpassed, wonderful happiness; instead, they offer me worldly goods. These sentient beings only wish for a little happiness, thinking it is the ultimate happiness. These sentient beings value only the dharmas of the present life and the dharmas of the afterlife and cannot value the ultimate roots of goodness. What is meant by valuing dharmas of the present life? It means to enjoy the pleasures of the five senses. What is meant by valuing dharmas of the afterlife? It means to delight in rebirth in heaven. What are their ultimate roots of goodness? They are ultimate purity, ultimate goodness, ultimate noble conduct, ultimate exhaustion, ultimate completion, and ulti-

mate nirvana. I shall now expound a Dharma to cause these beings to make offerings to me, not as ultimate supreme offerings of goods, but as unsurpassed offerings of conduct.'

"O youth! At that time, the Tathāgata Ghoṣadatta uttered the following gāthā to awaken King Mahābala and the householders and brāhmaṇas:

"'If one practices the giving of food and wealth,
Others will not respect one.
If one does such things that should not be praised,
One will be far removed from the buddhas and the wise.

"'If one teaches the wisdom of no-self,
One should serve such excellent people.
If one's faith in the noble truth is unshakable,
The buddhas will praise one for serving them.

"'If one gives food and wealth,
One will gain only a small benefit in the present.
If one can stay away from such giving,
One will perfect the practice of renouncing the world.

"'If one can give rise to the thought of having no wealth,
And can teach the Dharma of having no wealth,
And can have pure faith in having no wealth,
One will quickly attain the unsurpassed bodhi.

"'If one has no abode in the five desires,
And is attached to one's wife and children,
One is an ordinary fool who always remains at home.
If one can end one's afflictions,

"'If one dislikes the five desires as if they were a pit
of fire,
One can give up attachment to one's wife and
children.
If one fears household life and seeks to leave it
behind,
One will attain superior bodhi without difficulty.

"'There have been no tathāgatas in the past,
Nor those in the present, nor those in the future,
Who have always lived at home in the realm of
desire,
And yet have been able to attain the superior,
wondrous path.

"'If one abandons one's royal position as if it were
spittle,
And will dwell in remote, empty places;
If one cuts off afflictions and subjugates māras,
One will awaken to and understand the stainless,
unconditioned path.

"'If there are heroes in the world as numerous as
the sands of the Ganges,
And one makes offerings to them for thousands of
myriads of koṭis of years,
If one can become disgusted with household life,
Such merit is supreme.

"'It is not by offering food and drink, clothing,
Or beautiful flowers, incense, or perfumes
To the Buddha
That one can practice the Dharma like a
renunciant.

"'If one who aspires to bodhi
Can benefit sentient beings and turn away from the
world,
Then if they take seven steps toward a quiet place,
Such merit is the highest reward.'

"O youth! After hearing the Tathāgata, Arhat, Samyak-saṁbuddha Ghoṣadatta describe the benefits of renouncing family life in this way, King Mahābala thought:

"'As I understand the meaning of the Buddha's teaching, the Tathāgata does not teach that the dāna pāramitā is the ultimate purity, the ultimate good fortune, the ultimate noble life, the ultimate exhaustion, the ultimate conclusion, or the ultimate nirvāṇa.'

"King Mahābala then thought:

"'It is impossible to gain the unsurpassed benefits of the unsurpassed practice of renouncing family life while living at home. I will now distance myself from this practice. I will now shave my hair and beard, don the yellow robe, and renounce family life to pursue the path.'

"O youth! Then the king, accompanied by eighty thousand people, went to the Buddha Ghoṣadatta, bowed at his feet, circled him to the right three times, and sat to one side.

"O youth! Then the Buddha Ghoṣadatta, knowing the aspiration of King Mahābala and his people, expounded and explained to them the samādhi of the equality and nondiscrimination of the essence of all dharmas.

"O youth! When King Mahābala heard this samādhi, he rejoiced and danced for joy, and his heart was profoundly delighted. He immediately abandoned his royal position in the presence of the Buddha Ghoṣadatta and renounced the world with true faith. He shaved his hair and beard and donned the three Dharma robes. After renouncing the world, he extensively listened to this meditation, took it up it, read and recited it, bore it, analysed its meaning, and put it into practice. Because of this root of goodness, he did not fall into the evil realms for two hundred million kalpas. He then met two hundred million buddhas in succession and always renounced the world in the Dharma of each of these buddhas. Under each buddha, he heard this samādhi, recited it, analysed its meaning, and put it into practice. Because of

these roots of goodness, he eventually attained buddhahood after a full one hundred million kalpas. He was called Jñānaśūra, a Tathāgata, Arhat, Samyak-saṃbuddha, Perfect in Knowledge and Conduct, Sugata, Knower of the World, Unsurpassed, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavān. He benefited innumerable, limitless sentient beings and afterwards entered parinirvāṇa.

"O youth! You should observe that this samādhi has this supernormal power that can cause bodhisattvas to attain Buddha-wisdom.

"O youth! The king Mahābala and the eighty thousand people who were with him, having heard this samādhi, rejoiced and danced for joy, and their minds were very happy. They followed the king into homelessness with true faith, shaved their hair and beards, and donned the Dharma robes. Those who had gone forth, having heard this samādhi, recited it, took it up and bore it, explained it in detail, and practised according with it, on account of this root of goodness, did not fall into the evil realms for two hundred million kalpas. In each kalpa, they met ten million buddhas, and always went forth from home in the presence of those buddhas. After they had gone forth from home, they heard this samādhi, recited it, took it up and bore it, and cultivated and abided by it. On account of these roots of goodness, they later attained buddhahood in different worlds for a full hundred thousand kalpas. They were all equally named Dṛḍhaśūra, Tathāgata, Arhat, Samya-saṃbuddha, Perfect in Knowledge and Conduct, Sugata, Knower of the World, Unsurpassed, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavān. Having benefited innumerable sentient beings, they entered nirvana without remainder.

"O youth! This samādhi has excellent power and can cause bodhisattvas to attain anuttarā samyak-saṃbodhi."

Thereupon, the Bhagavān, wishing to reiterate the meaning of this further, spoke this gāthā

"I remember that in the distant past,
Inconceivable kalpas ago, there appeared a buddha
Who was able to benefit sentient beings.
He was called Ghoṣadatta, the great ṛṣi.

"His first assembly consisted of a full eight koṭis of
disciples,
All śrāvakas.
His second assembly consisted of seven koṭis,
And his third assembly consisted of six koṭis of
arhats.

"All of them had exhausted the effluents and ended
their afflictions
And had attained the other shore through their
supernormal powers.
The lifespan of this buddha was forty thousand
years,
And his world was exceedingly pure.

"At that time, there were two kings in Jambudvīpa,
Whose names were Mahābala and Dṛḍhabala.
The lands ruled by these two kings
Each spanned half Jambudvīpa.

"When the Buddha appeared in the land of the
king Mahābala,
He was honoured by the most excellent humans and
devas.
The king gained pure faith in that buddha
And honoured and worshipped him for a full thou-
sand years.

"The people of the land, who were innumerable,
followed the king
And made various offerings to that tathāgata.
They only made offerings of worldly riches and not
of the Dharma,
And the Buddha and his śrāvakas were all wealthy.

"Then that bhagavān thought,
'If I teach this Dharma to make him give up his desires,
That will indeed cause the king to give rise to dissatisfaction
And leave the household life in my Dharma.'

"Then, that bhagavān spoke the stanzas:
'Giving up evil dharmas is the Buddha's teaching.
Those who live at home have many faults and experience much suffering.
Those who practice following the Dharma make true offerings to the Buddha.'

"When the king heard these verses spoken,
He went alone to an empty place and thought,
'I cannot now remain in the bondage of a householder,
But I will make offerings to the supreme Dharma.'

"He immediately abandoned his royal position as if he were spitting saliva,
And together with eighty thousand of his attendants
They all went to where the Buddha was at once.
They bowed their heads and stood before that bhagavān.

"That buddha knew their aspirations and desires
And immediately expounded the samādhi of quiescence, which is difficult to see.
When they heard it, they were affectionate, respectful, and delighted.
They were all joyful and immediately went forth.

"After they had gone forth,
They recited, received, and extensively analysed this samādhi.
For the next two koṭis of kalpas,
They never again fell into the three evil realms.

"Through these good karmas
Those people immediately saw a hundred billion
tathāgatas.
They immediately renounce family life in the
Dharma of those buddhas
And immediately expounded such a superior
samādhi.

"They later attained buddhahood
And all were equally called Dṛḍhaśūra.
They immediately benefited immeasurable
hundreds of billions of sentient beings.
They then directly enter nirvāṇa, like a fire that has
been extinguished.

"At that time, in the past, King Mahābala
Long ago attained buddhahood and was called
Jñānaśūra.
He immediately benefited immeasurable hundreds
of billions of sentient beings.
He then directly entered nirvāṇa after establishing
them in bodhi.

"Having heard of such superior benefits,
Then, in the future, if one bears the sūtras praised
by the buddhas,
And can uphold the Dharma Treasury of the
buddha,
They will immediately become supreme among
humans."

# 6. CULTIVATING THE SAMĀDHI

[The Buddha continued:]

"O youth! Therefore, the bodhisattva mahasattvas who delight in this meditation should cultivate its initial practice.

"What is the initial practice of the bodhisattva in this samādhi? The bodhisattva mahasattvas, headed by great compassion, whether the Buddha is in the world or has passed away, always diligently make offerings to the Buddha of flowers, garlands, scented powders, ointments, jewelled banners, pennants, canopies, music, song, dance, entertainment, clothing, food, drink, and medicines. They dedicate all these roots of goodness to this samādhi and make offerings to the Buddha without seeking other dharmas. They do not seek beautiful forms, wealth, birth in heaven, or followers; they only think of this Dharma. These bodhisattvas do not see the Buddha even in the Dharma, much less outside the Dharma.

"Therefore, O youth, this is the true making of offerings to the Buddha, but they do not see that there is a buddha to be apprehended. They do not grasp the idea of self and do not seek rewards. These bodhisattvas, with the three spheres purified, make offerings to the Tathāgata of garlands of flowers, incense, scented powders, perfumes, jewelled banners, pennants, and canopies, as well as music, song, dance, instrumental music, food and drink,

clothes, and medicine for the sick, and dedicate them to anuttarā samyak-saṃbodhi. Because of these roots of goodness, they attain inconceivable merit and inconceivable rewards. Having attained this samādhi, they quickly accomplish anuttarā samyak-saṃbodhi."

Then, the Bhagavān uttered the following gāthā:

"If any offer incense to infinite knowledge,
They will attain immeasurable fragrant rewards.
For ten million kalpas, they will leave the lower realms
And never have any foul odour.

"If any carry out excellent practices for ten million kalpas,
They will make offerings to a hundred trillion buddhas
And attain the excellent fragrance of morality.
If any know that there are no sentient beings,

"That there is neither a giver nor a receiver of incense,
If any can arouse the will to give in this way,
They will attain gentle, supreme patience.
If any cultivate this patience well,

"Even if they have to cut their bodies apart as though they were being ploughed,
For as many kalpas as sand grains in ten billion Ganges Rivers,
Their minds will be firm and non-retrogressing.

"How can one be called patient?
How can one be called according?
How can one be called non-retrogressing?
How can one be called a bodhisattva?

"One delights in the selflessness of one's own
nature,
Because one has no self, one is without afflictions,
One can know that all dharmas are completely
extinguished:
Because of this, one is called patient.

"One follows the Buddha's teachings to learn them,
A wise person always practises in accord with the
Dharma,
One knows all the Buddha-Dharma without doubt:
Therefore, one is called according.

"When practising, if there will be a worldly Māra
Who will manifest in the form of a buddha and say:
'Buddhahood is difficult to attain, so become a
sravaka.'
If one does not accept this, one is called non-retro-
gressing.

"They awaken sentient beings with wrong views,
Telling them that they cannot realise the path to the
deathless,
They exhort them to leave the evil ways and abide
in the good:
Therefore, they are called bodhisattvas.

"Those who accept the Dharma abide in the path
of accordance,
They use the Dharma of no self to awaken,
Even in their dreams, they do not entertain thoughts
About the existence of a sentient being or a soul.

"If māras, as numerous as the sands of the Ganges,
Transform themselves into the bodies of buddhas
and come to them,
They will all say:
'There is a soul in your body.'
They will then say:
'There is no self. You are not a buddha.'

"Through their wisdom, they will comprehend the
emptiness of dharmas.
Having understood this, they will not be accompanied by afflictions.
They will speak of existence as being ludicrous
speech.
Having seen this, they will enter nirvana and go
forth into the world.

"As an analogy, when a child is born,
People immediately give it a name.
However, it cannot be found if one looks for the
name in various places.
Therefore, you should know that the name comes
from nowhere.

"What is the reason for calling someone a
bodhisattva?
A bodhisattva cannot be found anywhere,
Not even at the reality limit.
Someone who knows this is called a bodhisattva.

"Even if the ocean were on fire,
A bodhisattva would not give rise to the view of a
self.
The bodhisattva who attains the stage of first aspiration for awakening,
Immediately cuts off all views and afflictions.

"They do not see any dharmas that arise or cease,
Such as sentient beings and a soul.
All dharmas are empty in essence, like illusions,
Which are not known by those of other paths.

"If one is greedy for food and drink,
Stingy with clothing and bowls,
Or reckless and impetuous,
One does not know the bodhi of buddhas.

"If one is often slothful and indolent,
Deceitful and hypocritical, violent and lacking in self-control,
Or, if one lacks pure faith in the buddhas,
One does not know the bodhi of buddhas.

"If one breaks the precepts and has no sense of shame or conscience,
If one has no faith in the Buddha-Dharma,
If one has no respect for those who live the noble life,
One does not know the bodhi of buddhas.

"Not to violate the pure precepts, to have shame and conscience,
To deeply delight in the Buddha-Dharma,
To honour one's companions in the noble life:
Thus, one can know superior bodhi.

"To take the bases of mindfulness as sacred objects,
To take joy as one's bed and seat,
To take dhyāna as food and samādhi as drink:
Thus, one can know the Buddha's bodhi.

"Taking patience at no-self as the place to practice,
One practises right mindfulness in the empty forest.
They enjoy the fragrant flowers of the seven factors
of awakening:
When they smell them, they realise the unsurpassed
bodhi.

"The path cultivated by bodhisattvas
Is not the stage of the practice of the tīrthikas,
Even of the śrāvakas and pratyekabuddhas:
What wise one would not covet pleasure [therein]?

"Even if my life were to be extremely long,
Even for immeasurable kalpas equal in number to
the sands of the Ganges,
I would never be able to exhaust describing the
virtues of even a single hair of the Buddha,
For the Tathāgata's wisdom is boundless.

"If one hears of such great benefits as these,
Which are fearlessly taught by the Bhagavān,
One should quickly teach others to bear this
meditation,
For therein, unsurpassed bodhi will be attained
without difficulty."

# 7. THE ATTAINMENT OF PATIENCE

[The Buddha continued:]

> "O youth! Therefore, bodhisattva mahāsattvas should be skilful in the three patiences. That is to say, they should be skilful in the first patience, skilful in the second patience, and skilful in the third patience. They should also be skilful in knowledge. Why? If bodhisattva mahāsattvas are skilful in patience and knowledge, they will quickly attain anuttarā samyak-saṃbodhi.
>
> "Therefore, O youth, if bodhisattva mahāsattvas want to attain anuttarā samyak-saṃbodhi quickly, they should take up and bear the teaching of the three patiences. After bearing them, they should extensively explain them to others to benefit countless sentient beings, to rescue the world, and to benefit devas and humans."

Then the Bhagavān, wanting to restate this Dharma gate of the three patiences, spoke to the youth Candraprabha in verse:

> "Not to quarrel with sentient beings,
> Not to say anything that is not beneficial,
> To always be able to live by beneficial principles—
> This is called the first patience.

"To know that all things are like illusions,
Not to grasp their characteristics,
To be able to increase knowledge without
decreasing it—
This is called the first patience.

"Having cultivated and studied the sūtras,
To always be in accord with good explanations
And not to doubt the immeasurable knowledge of
the Buddha—
This is called the first patience.

"If one hears all good explanations of the Dharma,
To not doubt that what the Buddha says is true,
And to be able to believe in all the Buddha-
Dharma—
This is called the first patience.

"To always expound the sūtras of definitive
meaning,
And expound them in accord with what the Buddha
has said;
If someone speaks of self, person, or sentient beings,
They know how to draw them in skillfully.

"Regarding the various views of non-Buddhists,
Bodhisattvas are not disturbed by them,
And they turn toward them with deep
compassion—
This is a characteristic of the second patience.

"The attainment of mental command of dhāraṇī,
The absence of doubt regarding the methods of
dhāraṇī,
And the truthfulness of all utterances—
This is a characteristic of the second patience.

"Even if the four elements of earth, water, fire,
and air,
Should change their appearances,
They would never retrogress from the bodhi of a
buddha—
This is a characteristic of the second patience.

"All the arts and crafts in the world
The bodhisattvas can learn and practice,
And they do not see any that surpass them—
This is a characteristic of the third patience.

"Their power of śamatha is trained,
And their vipaśyanā is unshakable as a mountain;
Incapable of being deceived by any sentient
beings—
This is a characteristic of the third patience.

"In all their speech, they are always in meditation,
Whether walking, standing, sitting, or reclining,
always in samādhi.
Their samādhi is firm, and they reach the other
shore—
This is a characteristic of the third patience.

"Abiding in right concentration, they attain super-
normal powers
And go to many buddha-lands to expound the
Dharma,
And the power of their supernormal powers does
not diminish.
This is a characteristic of the third patience.

"When they cultivate such tranquil meditation,
None of the other creatures in the world
Can know their mind's limits.
This is a characteristic of the third patience.

"Even if all the beings in the world
Should all at once become buddhas and expound
the Dharma,
These people would be able to receive it all—
This is a characteristic of the third patience.

"The same is true of the east, west, south, and
north, the four intermediate directions,
And the two upper and lower directions:
It's as if buddhas were to appear in all directions—
This is a characteristic of the third patience.

"They can transform and manifest innumerable
bodies,
All the colour of gold,
Going to innumerable lands to expound the
Dharma—
This is a characteristic of the third patience.

"All the Jambudvīpas in this buddha-world
Would be in the form of bodhisattvas,
Recognised by devas and humans alike—
This is a characteristic of the third patience.

"The Dharma of the buddhas, the range of
conduct of the buddhas,
And the deportment of the Guides:
The wise can learn and practise them—
This is a characteristic of the third patience.

"If the sentient beings of the world
Should come and praise these bodhisattvas,
If these bodhisattvas should be pleased at that,
They should know that they have not yet learned
buddha-knowledge.

"If the sentient beings of the world
Should abuse and scold these bodhisattvas,
If these bodhisattvas should become angry at them,
They should know that they have not yet learned
buddha-knowledge.

"If they should receive offerings, they should not
rejoice at it;
If they should be wronged, they should not be
distressed:
Their minds should be as stable as a mountain.
This is a characteristic of the third patience.

"The first is the patience that accords with sound,
The second is the patience that accords with
thought,
And the third, the patience at the non-arising of
dharmas—
Training in these three patiences, one attains bodhi.

"If any Bodhisattva
Can attain these three patiences,
Then the Sugata, seeing that bodhisattva,
Immediately bestows on him the prediction of
unexcelled bodhi.

"If any hear this prediction, immediately
Inconceivable numbers of koṭis of sentient beings
Will all arouse the aspiration for unexcelled bodhi,
thinking:
'I must become the most honoured among humans.'

"As soon as a buddha utters these words of
prediction,
The earth quakes in six ways,
Light beams shine in all directions,
And innumerable beautiful flowers fall like rain.

"The bodhisattvas who
Attain these three patiences
Do not see any birth or death,
Nor any origination or destruction thereof.

"If any bodhisattva who
Has attained these three patiences
Does not see any old age,
He dwells stably in the Dharma.

"Bodhisattvas know all kinds of dharmas
Are essentially empty, like illusions;
They are empty, yet they are not born and do not
perish,
Because the essence of dharmas is empty.

"If any sentient beings come and respectfully
Salute them, honour and make offerings to them,
Bodhisattvas have no partiality toward them,
Because they deeply understand the inherent nature
of the world.

"If any beat or scold them,
Bodhisattvas are not enraged at them,
But instead, conceive great compassion for them,
Wanting to liberate them.

"Even if struck by sticks, stones, or clods of earth,
They remain calm and do not become angry.
They abide in the patience of no-self,
And do not fear the arising of anger.

The bodhisattvas know that all dharmas are,
In essence, empty and illusory.
If they abide in this Dharma,
They will be honoured by devas and humans.

"If someone takes up a sharp sword
And cuts off any part of their body,
They remain calm and do not become angry.
They increase in compassion and do not become
depressed.

"When they are being cut to pieces,
The bodhisattva gives rise to the thought:
'If you have not yet attained the state of bodhi,
I vow that I shall not enter nirvāṇa.'

"Thus, the power of patience is unexcelled,
Because it is based on patience regarding no-self.
These bodhisattvas of great fame,
Even if they practised for countless nayutas of
kalpas,

"More than that, as many kalpas as sand grains in
the Ganges River,
Still would not be able to realise bodhi;
They cultivate the practices of buddhas,
To say nothing of their attainment of awakened
knowledge.

"Speaking for inconceivable kalpas,
One could not exhaust the names of their virtues;
Abiding well in the patience of no-self,
Such is an immensely famous bodhisattva.

"If one wishes to know bodhi,
One must dwell in the accumulation of wonderful
wisdom;
If one cultivates the patience taught by all buddhas,
Attaining supreme bodhi would not be difficult."

# 8. BUDDHA ABHĀVASAMUDGATA

Then, the Buddha addressed the youth Candraprabha, saying:

> "In the past, vast and immeasurably ancient, beyond an incalculable and inconceivable asaṃkhyeya of kalpas, at that time there was a buddha named Abhāvasamudgata, the Tathāgata, Arhat, Samyak-saṃbuddha, Perfect in Knowledge and Conduct, Sugata, Knower of the World, Unsurpassed One, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavān, who appeared in the world. Why is he called Abhāvasamudgata[1] Tathāgata, Arhat, Samyak-saṃbuddha?
>
> O youth! When this Buddha was born, he ascended into the sky to the height of seven tāla trees, took seven steps, and then declared:
>
> "'All dharmas are utterly non-existent,[2] all dharmas are utterly non-existent.'
>
> "His voice filled the cosmos of three thousand great thousand worlds. At that time, the earth devas relayed the message to each other up to the realm of Brahmā, saying:
>
> "'In this world, a buddha has been born, named Abhā-

1. Born (*samudgata*) of non-existence (*ahāva*).
2. *abhāva*.

vasamudgata Tathāgata, Arhat, Samyak-saṃbuddha. At his birth, in the sky, he took seven steps and declared:

"'"All dharmas are utterly non-existent."'

"O youth! For this reason, that buddha is named Tathāgata of Non-Existent Birth, Abhāvasamudgata.

"When that Buddha attained perfect awakening, all trees, groves, and medicinal herbs spoke out, saying:

"'All dharmas are utterly non-existent.'

"O youth! At that time, all the sounds that emerged in that world also said:

"'All dharmas are utterly non-existent.'

"O youth! At that time, when Abhāvasamudgata spoke the Dharma, there was a prince named Mahākaruṇācintin, of noble appearance, beloved and enjoyed by people, with a gentle and disciplined mind.

"O youth! At that time, the prince approached Abhāvasamudgata, paid homage at the Buddha's feet, circumambulated three times to the right, and then sat down to one side.

"Thereupon, Abhāvasamudgata Tathāgata, knowing the deep inclinations of Mahākaruṇācintin's mind, then spoke of the samādhi of the equality and nondiscrimination of the essence of all dharmas. Upon hearing this, the prince attained a pure faith, seeing household life as non-household, took to the homeless life for the sake of the path, shaved off his hair and beard, and donned the robes. Having left household life, he studied, took up and bore, and widely explained this samādhi to others; through these virtuous roots, for twenty kalpas, he did not fall into an evil realm, in each kalpa encountering two hundred million buddhas. After the twenty kalpas, he attained buddhahood. He was called Suvicintitārtha Tathāgata, Arhat, Samyak-saṃbuddha, Perfect in Knowledge and Conduct, Sugata, Knower of the World, Unsurpassed One, Tamer of Humans, Teacher of Devas and Humans, Buddha, Bhagavān, who appeared in the world.

"O youth! You should observe this samādhi's power, capable of leading bodhisattvas to reach anuttarā samyak-saṃbodhi."

# 9. THE PATIENCE OF THE PROFOUND DHARMA

[The Buddha continued:]

"O youth! Bodhisattva mahāsattvas should abide in the profound patience at dharmas. How can bodhisattva mahāsattvas abide in profound patience?

"O youth! Bodhisattva mahāsattvas should truly view all dharmas as illusions, dreams, wild horses, echoes, reflections of light and shadow, the moon reflected in water, the nature of empty space, and should thus know them.

"O youth! If bodhisattva mahāsattvas truly view all dharmas as illusions, dreams, wild horses, echoes, reflections of light and shadow, the moon reflected in water, the nature of empty space, this is called bodhisattva mahāsattvas abiding in profound patience. If they accomplish profound patience, bodhisattvas are not defiled by defiling dharmas, not angered by angering dharmas, not deluded by deluding dharmas. Why? Because these bodhisattvas do not see dharmas, nor do they attain anything—seeing no defiler, no act of defiling, no defiling karma; seeing no angerer, no act of angering, no angering karma; seeing no deluder, no act of deluding, no deluding karma.

"Bodhisattva mahāsattvas, in such a Dharma, see nothing at all, nor do they attain anything—whether it be defilement, anger,

or delusion, these bodhisattvas, because they see nothing, are not defiled, not angered, not deluded.

"Because these bodhisattvas are truly without defilement, without anger, without delusion, without inverted mind, they are said to be in samādhi; named free from frivolous debate; named having reached the far shore; named as land; named having reached peace; named having reached fearlessness; named as cool; named as keeping precepts; named as wise; named as intelligent; named as merit; named as possessing supernormal powers; named as recollecting; named as upholder; named as shrewdly wise; named as the departed; named as modest; named as faithful; named as ascetic in virtue; named as unattached to female forms; named as unattached; named as worthy of offerings; named as having exhausted outflows; named as free from afflictions; named as mentally liberated; named as wisdom-liberated; named as subdued; named as great nāga; named as having accomplished what was to be done; named as having nothing more to do; named as having laid down the burden; named as having attained personal benefit; named as having exhausted all bonds of existence; named as well liberated in mind according to the true teaching; named as having reached the shore of autonomy of all minds; named as a śramaṇa; named as a brāhmaṇa; named as the bathed; named as the crossed over; named as the clear-sighted; named as the heard; named as a buddha's son; named as Śākyamuni's son; named as the remover of thorns; named as the crosser of pits and trenches; named as the extractor of poison arrows; named as without fever; named as without dust; named as a bhikṣu without entanglements; named as a person; named as a good person; named as a superior person; named as a great person; named as a lion among people; named as a great nāga among people; named as a bull among people; named as a well-tamed person; named as a vigorous person; named as a bearing person; named as a diligent person; named as a formidable person; named as a person like a flower; named as a lotus person; named as a pundarīka person; named as a taming person; named as a moon person; named as a sun person; named as an acting person; named as foremost among bipeds; named as the end of all knowledge; named as the best among the learned; named as having perfected brahmacarya; named as having

reached the ultimate in what is to be done; named as untainted by all evil."

At that time, the Bhagavān recited this gāthā:

"When the kalpa ends and destruction comes,
The world becomes utterly empty,
Just as before and after,
So it is with all dharmas;

"Observing the world's arising,
All rest upon the water,
Below and above it is the same,
All dharmas likewise;

"Like the empty sky without clouds,
Suddenly, dark clouds appear,
Knowing not whence they came,
So it is with all dharmas;

"After the Tathāgata's nirvāṇa,
Thinking to see the Buddha's form,
As in the beginning and the end,
So it is with all dharmas;

"Like water bubbles gathered,
Tossed about by the violent stream,
Seen to have no solidity,
So it is with all dharmas;

"As rain on water forms bubbles,
Each and every one arising
And quickly dispersing,
So it is with all dharmas;

"Like in the spring sun,
Burnt by the rays,
The mirage looks like water,
So it is with all dharmas;

"As a wet plantain tree,
Felled by someone seeking solidity,
Inside and out, no substance is found,
So it is with all dharmas;

"As illusions create many bodies,
Men, women, elephants, horses,
These forms are not real,
So it is with all dharmas;

"As if a young girl,
Lying asleep, dreams of giving birth,
Joy at birth, sorrow at death,
So it is with all dharmas;

"As a man in a dream indulges in lust,
Upon waking, sees nothing,
Foolish desire ultimately gains nothing,
So it is with all dharmas;

"As the clear sky's moon,
Reflects in a clean pond,
It is not the moon's form entering the water,
So it is with all dharmas;

"As a person who likes to be amused,
Holds a mirror to see their face,
The mirror image cannot be grasped,
So it is with all dharmas;

"Seeing a mirage, like wild horses,
Fools wish to go drink,
No reality to quench thirst,
So it is with all dharmas;

"As a person in mountain valleys,
Singing, weeping, speaking, laughing, echoes,
Hearing sounds that cannot be grasped,
So it is with all dharmas;

"As teachings spread across countries,
Good and evil follow from them,
Not the spoken teaching reaching there,
So it is with all dharmas;

"As a person drunk on wine,
Sees the earth all spinning round,
In truth, it has not stirred,
So it is with all dharmas.

"Dependent origination has no being,
But is not further not being,
Those who differentiate being and non-being
Thus, their suffering does not cease.

"In the differentiation of being and non-being,
Pure and impure debate,
Far removed from these two extremes,
The wise abide in the middle way.

"Observing one's former body,
In the body seeing no body,
If one can know thus,
This is the nature of non-action.

"Eyes, ears, nose without limit,
Tongue, body, mind likewise,
Those who differentiate among faculties,
The noble path is of no use to them.

"In all faculties, without limit,
Substance stubbornly empty without marks,
Desiring the bliss of nirvāṇa,
One should cultivate the deeds of the noble path.

"Explaining the four foundations of mindfulness,
Fools are arrogant in bodily awareness,
Bodily awareness is non-arrogance,
And by it one can be free from all arrogance;

"Explaining the four dhyānas,
Fools claim to have attained dhyāna meditation;
Those who eliminate confusion have no arrogance,
Wisdom observes, cutting off arrogance;

"Explaining the four noble truths,
Fools claim to see the truth,
Seeing truly is non-arrogance,
Thus spoke the Bhagavān.

"Though extensively reading many sūtras,
One clings to much hearing but becomes lax in
restraint;
Much hearing cannot save such a person—
Breaking precepts leads to hell's suffering;

"Proudly relying on keeping precepts,
Yet, not learning with much hearing,
The reward for keeping precepts will then become
exhausted,
And suffering is endured again;

"Much hearing and keeping precepts,
In both, don't rely on oneself;
Relying on arrogance, the meagre in fortune,
From this arise many sufferings.

"Arrogance is the root of all suffering,
As is said by all guides,
With arrogance, suffering grows,
Away from it, then suffering ceases.

"Even if practising worldly samādhi,
Yet, not departing from the thought of self,
Its faults still arise again,
Like the udraka plant.

"If cultivating non-self,
Finding joy therein,
This is the cause for the bliss of nirvāṇa,
Not affected by worldly dharmas.

"Like being surrounded by a band of thieves,
Wanting to escape for life,
Without legs, one cannot run,
Then, by thieves, one is killed;

"So, with confusion destroying restraint,
Wishing to leave the world,
Without precepts, one cannot go,
But is killed by ageing, sickness, and death.

"As a strong bandit with a blade,
Robbing and harming all around:
Afflictions are likewise,
Harming sentient beings' good roots.

"Many people speak the empty skandhas,
Not knowing skandhas are non-self,
If asked about the existence of skandhas,
Frowning, they respond with anger.

"If knowing skandhas are non-self,
Hearing slander, the mind does not anger,
Or tied to a demon,
Realising emptiness, no anger arises.

"As a person suffering bodily pain,
Years of agony pressuring them,
This illness endures over time,
And they seek a doctor, wanting treatment.

"This person frequently inquires,
Then meets a good teacher,
The doctor compassionately gives good medicine,
They take it, then are made better.

"But if this person obtains the excellent medicine,
And does not take it, the illness does not heal:
That is not the fault of the doctor or medicine—
Know it's the fault of the patient.

"Leaving the household into this Dharma,
Reading and reciting the path's teachings,
Practising not according with it,
How can liberation be attained?

"All dharmas by nature are empty,
The Buddha's sons observe this matter,
All that exists is utterly empty,
Other paths are empty in their minutest parts.

"The wise do not compete with the foolish,
Bravery should be abandoned,
If slandered, not thinking of retaliation,
Which is the foolish way, one should not disdain;

"The wise do not return to fools,
Well knowing their nature and habits,
Even if they come together closely,
Later, surely, there will be resentment;

"The wise do not keep secrets with the foolish,
Knowing their resolve is not firm,
Their nature is self-destructive,
Ordinary fools then have no friends.

"If asked about a Dharma talk,
Those who destroy precepts are not pleased:
Without cause, arousing anger,
Know that this is a foolish person.

"Fools unite with fools,
Like dung with dung mixed;
Wise with wise in one place,
Like two parts of clarified butter merged.

"Not observing the world's faults,
Not believing in cause and effect,
In the Buddha's words, having no faith,
In the world, they are caused to be estranged.

"Poor without possessions,
Not striving to leave the household;
But if, into my Dharma, they leave the household,
To their robes and alms bowl, they are extremely attached.

"Those close to evil friends,
Destroy their own precepts,
Not observing one's own conduct,
Their mind has no abode.

"Day and night, living inappropriately,
Doing evil without satiation,
Body and mind are constantly lax,
Mouth always speaking crudely,

"Constantly watching others' faults,
Seeking an opportunity to tell others,
Covering one's own flaws,
Is a profound sign of foolishness.

"Fools crave and indulge in food,
They cannot know moderation,
Because of the Buddha, they may receive food and drink,
But entirely without a thought of reciprocation.

"Obtaining superior, delicious meals,
Not corresponding to their Dharma,
Instead, harmed by food,
They are like an elephant eating a muddy lotus.

"Various superior flavoured dishes,
The wise, though eating them,
Are silent and without greed in their faculties,
As the Dharma selects meals.

"Even if they are wise and intelligent,
Comforting the foolish, inquiring of the elderly,
Towards them, having no attraction,
Just giving rise to compassion.

"The wise always benefit the foolish,
The foolish, in return, cause decline,
Seeing this fault already,
One dwells alone like a deer.

"The wise, seeing this fault,
Do not accompany the foolish,
If with them coming and going,
One loses heaven; how much more bodhi?

"The wise always dwell in compassion,
Dwell in kindness and joy combined,
Constantly abandoning all existence,
Cultivating samādhi, realising bodhi.

"Understanding the path removes worries and fears,
Seeing people pressured by old age and death,
Towards them, arousing compassion,
One speaks words with a befitting true meaning.

"If one knows the Buddha-Dharma,
Separate from the verbal expression of the noble truths.
If one hears this Dharma,
Obtain departure from the dear love of food."

# 10. ENTRY INTO THE CITY

[The Buddha continued:]

"O youth! For this reason, if you wish to achieve the firm conduct of a bodhisattva, you should train in this way. Why?

"O youth! For a bodhisattva with firm conduct, attaining anuttarā-samyaksaṃbodhi is not difficult, let alone this samādhi."

At that time, the youth Candraprabha addressed the Buddha, saying:

"It is rare indeed, O Bhagavān! The Tathāgata, the Arhat, the Fully Awakened One, has skillfully expounded on firm conduct, explaining well the Dharma teaching of entering this samādhi, and has established how all bodhisattvas should train. This is indeed the practice of all tathāgatas, not within the realm of the śrāvakas or pratyekabuddhas, let alone those of other paths.

"O Bhagavān! I shall now abide in this firm conduct. Why? Because I wish to train just as the Buddha has trained, I now wish to train; I wish to understand that anuttarā-samyaksaṃbodhi, I wish to defeat Māra Pāpīyas and his retinue, and I wish to liberate all sentient beings from suffering. I humbly request the Tathāgata, along with his retinue of the bhikṣu saṅgha, to graciously accept my invitation for tomorrow's meal out of compassion for me."

The Tathāgata and the bhikṣu saṅgha then silently accepted the youth Candraprabha's invitation for the meal on the following day, to protect him.

The youth Candraprabha, having received the Tathāgata's acceptance of his offering, was filled with joy and delight. Deeply gratified, he rose from his seat, bore his right shoulder, made obeisance at the Buddha's feet, circumambulated him three times, and then respectfully departed.

Then, the youth Candraprabha returned to Rājagṛha and reached his home. That night, he meticulously prepared a variety of countless exquisite foods and drinks. Throughout the great city of Rājagṛha, he hung silk banners and scattered various flowers. He set up banners, flags, and canopies, burned many kinds of incense, and set up numerous tents. He swept and cleaned the streets, removed debris, and purified the crossroads by sprinkling them with sandalwood powder and various precious gems. He scattered numerous precious flowers, decorating the ground like a painted canvas. He adorned and decorated the city and streets with countless adornments. The entire town was decorated with utpala[1] lotus flowers, kumuda[2] lotus flowers, padma[3] lotus flowers, and puṇḍarīka[4] lotus flowers. Inside his home, he used only the best sandalwood paste to anoint his dwelling, decorated it with various adornments, and hung precious canopies, preparing the finest food for the Buddha, the Bhagavān.

"At that time, the youth so adorned the city, streets, and his home, and prepared the offerings, completing everything within a single night. At dawn, accompanied by eighty nayutas of bodhisattvas, headed by the bodhisattva Ajita, including those such as: Avalokiteśvara Bodhisattva, Mahāsthāmaprāpta Bodhisattva, Gandhahastin Bodhisattva, Ratnaketu Bodhisattva, Durabhisambhava Bodhisattva, Mañjuśrī Kumārabhūta Bodhisattva, Vīrasena Bodhisattva, Subhāhu Bodhisattva, Ratnakusuma Bodhisattva, and Amoghadarśin Bodhisattva. With these bodhisattva mahāsattvas as the leaders, many great bodhisattvas, surrounding [the youth], left the great city of Rājagṛha to go to the Tathāgata. They tidied their robes, made obeisance with their heads, and circumambulated him to the right three times. Then [the youth] addressed the Buddha, saying:

1. Blue
2. Red
3. White.
4. Pure white.

"O Bhagavān! The time for the meal has arrived, and all preparations are complete. We humbly request you to kindly come to Rājagṛha and graciously accept my offering in my home."

Then, the Bhagavān, at the appropriate time, donned his robe and took his bowl. Accompanied by a hundred thousand great bhikṣus, and innumerable hundreds of thousands of nayutas of bodhisattva mahāsattvas, devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas, who all respectfully made offerings, praised the Buddha's great power, his great supernormal abilities, his great transformations, and his great deportment. They emitted hundreds of thousands of nayutas of light rays, performed hundreds of thousands of kinds of music, and rained various heavenly flowers as they entered Rājagṛha to accept the youth Candraprabha's offering.

The Buddha, having accumulated countless wholesome roots over a long period, placed his right foot with a thousand-spoked wheel mark on the threshold of the city gate. At that moment, unprecedented miraculous manifestations appeared:

"When the buddhas, the tathāgatas, enter a city, it is the Dharma that all such miraculous manifestations occur. Now, listen carefully, and I will describe the divine virtues that appear when a buddha enters a city."

He then spoke a gātha, saying:

"When the Great Sage enters the royal city,
With his wheel-marked foot treading on the
threshold,
His powerful presence shakes the great earth,
All sentient beings are filled with joy.

"Those lacking food and drink,
Are freed from the suffering of hunger and thirst,
Their bodies become fully nourished,
Due to the Buddha's tread on the threshold.

"The deaf, blind, mute,
The poor and those of little merit,
All their faculties become whole,
Due to the Buddha's tread on the threshold.

"The hungry ghosts in Yama's realm,
Who eat pus, spit, faeces, and urine,
All receive celestial-tasting food,
Due to the Buddha's tread on the threshold.

"All mountains and jewel mountains,
With various forests, flowers, and fruits,
All bow and bend towards him,
Due to the Buddha's tread on the threshold.

"Great seas, cities, and towns,
The ground shakes in six ways,
Yet does not harm any sentient being,
Due to the Buddha's tread on the threshold."

"Humans, devas, and gandharvas,
Joyfully dwelling in the sky,
Holding precious canopies for the Buddha,
They arouse the great bodhicitta.

"Various musical instruments, without being played,
Naturally emit wondrous sounds,
Everyone is filled with joy,
Due to the Buddha's tread on the threshold.

"Hundreds of thousands of millions of trees,
Towards the Buddha, adorned with flowers and
fruits,
Innumerable devas dwell in the sky,
Offering things not of humans.

"Hundreds of thousands of great ox kings,
Beast kings roaring like lions,
Elephants and horses all bow in reverence,
Due to the Buddha's tread on the threshold.

"The great kings in the land,
Seeing the Ten-Powered Bhagavān,
The guide with a supreme and wondrous form,
Joyfully bow at his feet.

"Other people, with joyful hearts, praise him,
Or scatter various wondrous flowers,
Joining their ten fingers in reverence,
They call the Buddha the Great Compassionate
One.

"Some scatter various ornaments,
Golden chains and bracelets,
Some scatter lion banners,
Arousing the great bodhi mind.

"Women offer golden garlands,
Other women scatter face flowers,
Some unfasten golden ornaments,
Ornaments for the face, hands, and arms.

"Some scatter golden flowers,
And various adornments for the body,
Although they give without a single mind,
They equally aspire to the Buddha's path.

"The city's people offer wondrous clothes,
Or scatter head jewels,
And scatter various precious nets,
Because the Buddha has arrived at the city gate.

"If people are afflicted by illness and suffering,
Pierced by various arrows of sorrow,
All of them attain joy,
Due to the authoritative power of the Guide.

"Kokilas, parrots,
Peacocks and kalaviṅkas,
Various birds dwell in the sky,
Emitting harmonious and wondrous sounds.

"The hearts of all birds are joyful,
When they emit these wondrous sounds,
They can eliminate the defilements
Of greed, hatred, and delusion in practitioners.

"Innumerable sentient beings,
Upon hearing these sounds, attain the patient
acceptance of the non-arising of dharmas,
The āryās predict for them,
That in the future they shall all become buddhas.

"Seeing the body of the Ten-Powered One,
Sentient beings delight in the Buddha's wisdom:
'How can we attain this,
For the Buddha knows our desires and grants
predictions?'

"From every single pore of the Buddha,
A hundred thousand kinds of light radiate,
Illuminating all buddha lands,
The Buddha's all-seeing eye enters the city.

"Obscuring the brightness of the sun,
The maṇi jewel and the celestial fire,
All other lights do not appear,
Because the Buddha has entered the city gate.

"Hundreds of thousands of lotuses bloom,
Pure with a thousand petals emerging from the earth,
The Venerable One of the Ten Powers treads upon them,
Wandering through the city streets with the assembly.

"The roads are free of impurities,
Entirely covered with fragrant mud;
Throughout the city, incense is burned,
Its scent spreads delightfully.

"The streets and alleys are very splendid,
Cleared of all tiles and stones,
Due to the merit of the one with Ten Powers,
They are adorned with various flowers and fragrances.

"Hundreds of thousands of evil yakṣas,
Seeing the Buddha's golden body,
Give rise to great compassion,
And with purified minds, take refuge in the Sage.

"All the palaces of the devas are emptied,
They all come to see the Buddha,
In the sky, they rain down flowers,
When the Buddha enters the excellent city.

"When people scatter flowers,
In honour of the Teacher of humans and devas,
Above the Buddha, a canopy of flowers forms,
Adorning his beautiful and noble body.

"Humans, devas, asuras, and others,
Behold the Venerable One with Ten Powers,
Their hearts are filled with joy and delight,
Never wearying of this sight.

"On his right are hundreds of thousands of
Brahmās,
And on his left, likewise, is Indra,
Countless devas in the sky,
Reverently honour the One revered by the three
realms.

"At that time, the Buddha, having manifested trans-
formations,
Reveals the supreme and wondrous Dharma,
Hundreds of thousands of listeners,
Arouse the great bodhicitta.

"The form adorned with auspicious marks,
Like the stars filling the sky,
The Buddha on the royal path,
It's like the full moon in a clear sky.

"Like a pure maṇi jewel,
Free from stains and blemishes,
Emitting light in all directions;
The Buddha illuminates the realms likewise.

"Surrounded by assemblies of devas,
The revered one enters the royal city,
His feet tread the ground as if it were a painting,
Entering the Moonlight Palace.

"The city is entirely adorned,
With hundreds of thousands of millions of banners,
The ground covered with sandalwood paste,
And scattered flowers for adornment.

"As the Buddha walks along the path,
He arouses a vast, compassionate heart,
From his mouth, countless lights emerge,
Exhaling fragrance as he teaches the Dharma.

"Seeing the Buddha's body brings joy,
They attain inconceivable happiness:
'When shall we too receive,
The supreme offerings of the Dharma King?'

"Countless people arouse the aspiration:
'I, too, will invite the Buddha in the future.
The compassionate saviour,
Is difficult to encounter for a long time.'

"Some defend the city streets,
Adorning themselves supremely,
Preparing various flowers and ornaments,
They scatter them for the Buddha, as an offering for
bodhi;

"Some use superior garlands of Campaka,
Vārṣika, and Muktāgandha flowers;
Others scatter silk and coloured fabrics,
Arousing the supreme pure aspiration;

"Some householders, with purified minds,
Adorn themselves with fine clothes,
Scattering silk, coloured fabrics, and flowers,
For the great assembly of bhikṣus.

"They scatter utpala lotus flowers and other flowers,
And also beautiful golden flowers,
Various maṇi jewels,
Or scatter powdered sandalwood.

"Manifesting rare events,
Innumerable and beyond calculation,
When the Buddha enters the city gate,
Many people arouse the aspiration for the path.

"The devas, free from troubles and heat,
The Sudṛśa, the Sudarśana,
The Akaniṣṭha desireless devas,
All come to see the Buddha;

"The Guhyaka devas and the Bṛhatphala,
A hundred nayutas of them,
Resplendent like maṇi jewels,
All come to gaze upon the Venerable One;

"Countless pure devas,
And various Śuddhāvāsa devas,
Innumerable pure devas,
All come to see the Great Sage;

"The Śuddhāvāsa devas,
And the Ābhāsvara devas,
The Ābhāśvara devas and others,
All come together to see the Buddha;

"The Brahmā devas and their attendants,
Including the Mahābrahmā devas,
And the Deva-Kāyikas,
All come to see the Bhagavān;

"The Nirmāṇarati devas rejoice,
The Tuṣita devas with good hearts,
The Yamā and Trāyastriṃśa devas,
Including the Thirty-Three Devas,

"The Four Great Kings of the four directions,
Vaiśravaṇa, Virūḍhaka,
Virūpākṣa, Dhṛtarāṣṭra,
All come to pay respects to the Buddha.

"The great Yakṣa king,
And his retinue with purified minds,
Together with his relatives in the sky,
Rain down the wondrous flowers of the devas;

"The ever-intoxicated garland-bearing devas,
Holding various flower garlands,
With joyful hearts,
Make offerings to the supreme person;

"The Yakṣas with a hundred arms,
Along with their wives and retinues,
Play beautiful music,
Making offerings to the Tathāgata;

"Joyfully indulging in beautiful songs,
Are the kinnara kings,
Residing on the fragrant mountain peaks,
Leaping and gathering together;

"Bala, Śambara,
Rāhu, Vemacitra,
And other great beings with authoritative power,
Rain down various precious objects;

"Innumerable rākṣasas,
Surrounding in large numbers,
Each holding various wondrous flowers,
Respectfully scatter them before the Buddha;

"The great nāga king Anavatapta,
Whose daughters are skilled in music,
Play a hundred kinds of wondrous sounds,
Sincerely offering to the Buddha;

"The five hundred sons of the nāga king,
Seeking vast bodhi wisdom,
Along with their relatives surrounding,
All gather around the Supreme One;

"The nāga king Apalāla,
Facing the Buddha with joined palms,
Holding the supreme dragon pearls,
Offer them in the sky to the Buddha;

"The nāga king Mucilinda,
Leaping with joy,
Scatters various precious fruits,
With a purified mind, making offerings.

"They arouse supreme reverence,
Thinking of the Buddha's various virtues,
Surrounded by their relatives,
All come to praise the Buddha.

"Nanda, Upananda,
Takṣaka, and Kṛṣṇagautama,
Along with their retinues, approach the Buddha,
Bending their knees and bowing to the Sugata.

"The nāga king Elāpatra,
With a hundred retinues, weeps,
Remembering the Buddha Kāśyapa,
Detesting this current existence:

"'In the past, I harboured doubts,
And destroyed the young saplings of orchids,
Therefore, I was born in a difficult place,
Unable to understand the Buddha's Dharma.

"'I deeply detest this serpent body,
And wish to abandon the nāga state quickly,
So that I may understand the cooling Dharma,
And attain the bodhimaṇḍa.'

"Many thousands of other nāga kings,
Including the ocean nāga Manasvin,
Holding the finest nāga garments,
Come to honour the revered one among humans.

"Devadatta threw a rock at the Buddha,
Caught in mid-air by the yakṣa,
His name is Kimpila,
Reverently standing before the Buddha.

"In the city of Alakavatī,
There are no great yakṣas,
All are gathered by command,
To make offerings to the Great Sage.

"The grey-haired needle yakṣas,
And the terrifying āṭavikas,
From the Himālayas and Śatagiri mountains,
The donkey yakṣas return to the Buddha.

"Beings of various forms,
Dressed in very terrifying garments;
Many nayutas of spirits,
Holding auspicious objects honours the Buddha.

"The garuḍa that eats from the ocean,
The shape-changing Brahmins,
Adorned with jewelled crowns,
Stand in the sky and bow to the Buddha.

"The cities of Jambudvīpa,
And all the great forest devas,
Along with the city devas,
Come to make offerings to the World Liberator.

"Innumerable forest devas arrive,
Together with the tree spirits,
And all the river devas,
Gather to approach the Dharma King.

"The mountain peak and rock cliff devas,
And the hill devas also arrive,
The spring, pond, and lake devas,
Happily arrive with the ocean devas.

"Devas, humans, asuras, ghosts,
Garuḍas, gandharvas,
Hungry ghosts and piśācas,
All come to make offerings to the Buddha.

"All the devas and asuras,
Respectfully make offerings,
Seeing the Buddha enter the royal city,
Observing him without ever tiring.

"Those who have practised the bodhisattva path,
Making offerings to the Bhagavān,
Engage in these pure actions,
And all sentient beings observe without tiring.

"Mount Sumeru, the encircling mountains,
And all the mountains of Jambudvīpa,
Cannot obstruct the light,
Of the buddhas illuminating the realms.

"All the oceans in this sahā world,
And the land became perfectly level,
All the buddha lands,
Are fully adorned with scattered flowers.

"Hundreds of thousands of rays of light,
Emanate from beneath the Dharma King's feet,
All the hells become cool,
Suffering is removed, and joy is obtained.

"The Ten-Powered One expounds the Dharma,
Devas and humans attain pure vision,
Countless beings,
Become certain in the path to buddhahood.

"The Unequalled One enters the city,
Manifesting these miraculous transformations,
Even in countless kalpas,
The Buddha's words are difficult to exhaust.

"These are the immeasurable virtues of the Sugata,
The king of bulls who has reached the other shore,
The one who has reached the ultimate of all special
virtues;
Bow your heads to the Buddha, the field of merit."

# FASCICLE III

# 11. BECOMING AN UPHOLDER OF THE SŪTRA

At that time, the Bhagavān, surrounded by bhikṣus in the front and back, went to the dwelling place of the youth Candraprabha and sat in the seat prepared for him. The assembly of bhikṣus sat in order.

Thereupon, the youth Candraprabha, knowing that the Buddha, bodhisattvas, and bhikṣus were seated, personally brought various kinds of fine food, such as khādanīya,[1] bhojanīya,[2] and svādanīya,[3] and also brought beverages, providing the Tathāgata and the great assembly with food of a hundred flavours. He rejoiced greatly after they had been sufficiently served, feeling deeply honoured. When the Buddha and the great assembly had finished eating, they put away their bowls and washed their hands. The youth Candraprabha then offered the Tathāgata robes worth a koṭi of jewels; the assembly of bhikṣus, according to their rank, were offered upper, middle, and lower garments in order.

At that time, after the youth Candraprabha had offered robes to the Buddha and the saṅgha, he bore his right shoulder, placed his right knee on the ground, joined his palms in reverence, stood before the Buddha, and silently recited a gāthā, asking the Bhagavān:

1. Edible.
2. Enjoyable.
3. Delicious.

"How does a bodhisattva with wisdom practise
So they can constantly comprehend and know the
nature of all dharmas?
How can they enter the field of action?
I pray that the Guide will explain this to me.

"How can one obtain knowledge of past lives?
How can one avoid rebirth in the womb?
How can one attain the indestructible assembly?
Why do they gain boundless eloquence?

"O Supreme One with unparalleled samādhi and
wisdom,
Please answer my questions as I have asked,
You who know the actions of all sentient beings'
minds,
Having no doubt in any dharma.

"The Buddha knows the nature of all dharmas,
Expounding the dharma that transcends speech;
Like a lion's roar that scares off jackals,
The Buddha subdues heterodox paths in the
same way.

"Knowing the actions of all sentient beings,
Penetrating all dharmas to reach the other shore,
With unobstructed wisdom and a pure realm,
I pray that the Dharma King will explain to me.

"Knowing the past, future,
And present, completely understanding
These three times, possessing unobstructed wisdom
and capabilities,
Therefore, I ask you, the Lion of the Śākyas;

"All the dharmas of the buddhas of the three times,
The Dharma King, the Bhagavān, knows entirely,
Fully aware of the nature of the dharma,
Therefore, I ask you, the Great Ocean of Wisdom.

"Being able to remove all faults of dharmas,
Having already cut off the impurities of the mind,
Eradicating all bonds of ignorance,
I pray that the Buddha will explain the practice of bodhi.

"As the Buddha has realised the characteristics of all dharmas,
Please explain to me the characteristics you have realised;
When I have heard these characteristics of the dharma,
I will practise bodhi according to the characteristics I have heard.

"The actions of sentient beings are many and varied,
What practice should I undertake to understand and enter?
Please explain to me the practice for entering,
When I have heard, I will be able to know.

"All dharmas have their own distinctions,
They are empty, tranquil, and far removed from inherent existence.
How does a bodhisattva realise this directly?
Please explain to me this mother of the dharma.

"Having reached the other shore of all dharmas,
Having practised the verses of the Dharma,
Being free of doubt themselves, removing others' doubts,
Reveal to me the Buddha and the bodhisattva."

At that time, the Bhagavān, knowing the silent thoughts of the youth Candraprabha and his gāthā questions, addressed the youth Candraprabha, saying:

"O youth! If a bodhisattva is in accord with one dharma, they can all attain the highest merits and swiftly achieve anuttar samyaksa-bodhi. What is this one dharma?

"O youth! It is for the bodhisattva to know the nature of all dharmas truly.

"O youth! How does one truly know the nature of all dharmas? It is by understanding that all dharmas are devoid of names, devoid of sounds, devoid of language, devoid of letters, devoid of the causes and conditions of arising and ceasing, devoid of the characteristics of attachmentthat is, the so-called non-characteristic that is far removed from characteristics, and the non-mind that is far removed from the mindand this is knowing all dharmas."

At that time, the Bhagavān then spoke the following gāthā:

"All dharmas speak of only one,
That is, the dharma of non-characteristic,
Which is spoken of by the wise,
Truly and wholly understood.

"If one speaks of such a dharma,
A bodhisattva who understands it,
Attains unobstructed eloquence,
Able to expound countless sūtras.

"Protected by the Guide,
Revealing the reality limit,
Not discriminating false names,
Never having anything to say.

"By knowing one, all is known,
By knowing all, one is known,
Though there are many kinds of speech,
No arrogance arises.

"Their mind can understand,
That all dharmas have no names,
Following the study of names,
They explain the truth.

"All sounds they hear,
They understand the source of the sound;
Having understood the source of sound,
They are not stained by sound.

"Knowing the source and limit of sound,
So it is with the characteristics of all dharmas,
If one can understand one dharma,
They will no longer be reborn in the womb.

"All dharmas are without birth,
Understanding this non-birth,
Knowing birth and speaking of birth,
They can know past lives.

"If they obtain knowledge of past lives,
They can know the deeds done;
If they constantly know the deeds done,
They gain a steadfast retinue.

"If of these empty dharmas,
A bodhisattva can understand,
There is nothing they do not know,
This is not the realm of afflictions.

"Not in the realm of afflictions,
The foolish discriminate wrongly,
Therefore, through countless kalpas,
They repeatedly cycle through birth and death,

"Unable to know their delusions.
Like the great Guide,
Who neither performs evil deeds,
Nor fall into evil paths;

"These ordinary beings,
Cannot understand this meaning,
And thus give rise to slanderous thoughts.
Such is the path to extinguish suffering,

"All dharmas are unobtainable,
Yet they are not without the perception of dharmas;
If one can understand this,
Even those perceptions will not be seen.

"I know such perceptions,
Ordinary people discriminate wrongly,
Regarding the dharma free from discrimination,
The wise do not become confused.

"This is the realm of the wise,
Not the realm of the foolish,
It is the practice of the bodhisattva,
Called emptiness without discrimination;

"This is the stage of the bodhisattva,
The practice of the Buddha's children;
The wondrous adornment of the Buddha-Dharma,
Is called the serene extinction of emptiness.

"These bodhisattvas,
Cut off all habitual existence;
Not destroyed by form,
Abiding in the Buddha nature.

"All dharmas are without abiding,
Because of their non-abiding nature,
If one can understand this,
Attaining bodhi is not difficult.

"Practising generosity, morality, listening, patience,
Associating with good friends:
If one can understand these deeds,
They will swiftly attain the path of bodhi.

"The devas always revere these beings,
Gandharvas, yakṣas, mahoragas,
Nāgas, spirits, rākṣasas, and kinnaras,
These beings always come to offer to the
bodhisattvas.

"The buddhas always praise them,
Bringing benefit to all worlds,
Their wisdom continually delights in tranquillity,
The compassionate bodhisattva's body.

"If there is a bodhisattva who can understand
emptiness,
They benefit innumerable sentient beings,
Gently teaching the Dharma in assemblies,
Those who hear it rejoice, love, and respect it.

"Their vast wisdom continually increases in clarity,
With this wisdom, they can see the Buddha,
And also perceive the pure and adorned lands,
Hearing and receiving the Dharma taught by the
buddhas.

"Knowing all dharmas as illusions,
Like the nature of space, inherently empty,
They can understand their nature as empty,
Practising in this way, unstained.

"Those who practise the bodhi path,
Do not become attached to anything,
Knowing all dharmas as transformations,
And manifesting transformations in the realms.

"They can perform the deeds of the buddhas,
The nature of illusory dharmas has no coming or
going,
Benefiting according to their previous vows,
Thus, they can abide in bodhi.

"Always mindful of the grace of all tathāgatas,
Vowing to continue the buddha lineage without end,
They can attain a radiant and refined body,
Accomplishing the thirty-two marks.

"All other immeasurable benefits,
Will be attained by those practising supreme bodhi,
Accomplishing great, immovable strength,
Whose authoritative power no king can resist.

"Endowed with immense merit, supremely adorned,
Their merit and virtue radiate with authoritative power,
Devas, seeing this power, do not turn away,
This is the wisdom of those practising the Buddha-Dharma.

"Abiding in the steadfast bodhicitta,
Being a good friend to all sentient beings,
These beings have no more darkness,
Revealing the supreme and wondrous path to bodhi.

"Free from the path of language and devoid of desires,
All dharmas are tranquil and like empty space,
Those who can understand such practices,
Accomplish immeasurable, supreme eloquence.

"Expounding hundreds and thousands of stras,
Able to reveal the subtle meanings of those dharmas,
The wise always attain unobstructed wisdom,
And can understand the subtle nature of dharmas.

"Always skilfully understanding the faith of sentient beings,
Learning all languages and sounds,
They reveal the principles of cause and effect to people,
Attaining such supreme and wondrous results.

"Endowed with power that never diminishes,
Entering assemblies fearlessly, as practitioners of Brahmā conduct,
Always mindful and never forgetful,
They skilfully comprehend the nature of dharma.

"Their ears never hear unpleasant speech,
Always listening to delightful sounds,
Their mouths always speak pleasing words,
These beings skilfully understand the nature of dharma.

"Mindfulness, wisdom, and dharma knowledge are all accomplished,
Their minds are pure and free from defilement,
They expound hundreds of thousands of sūtras without attachment,
Whatever they expound is not in vain.

"Having studied the distinctions of words and phrases,
They skilfully understand countless languages,
They know the names, flavours, and meanings,
This virtue comes from comprehending the nature of dharma.

"Yakṣas, rākṣasas, devas, asuras,
Garuḍas, kinnaras, mahoragas, and [nāgas],
These eight groups always love and respect them,
Because they understand the nature of dharma.

"Malevolent spirits, piśācas,
Blood-drinking, flesh-eating, extremely harmful ones,
Those who uphold this serene concentration,
Are always protected by these beings.

"Hearing the vast words of the wise,
Their hearts rejoice, hairs standing on end,
Deeply loving and delighting in bodhi,
They can attain vast and inconceivable merit.

"Such meritorious rewards are hard to comprehend,
Even over hundreds of thousands of kalpas, they cannot be fully expressed,
Protecting and upholding the Dharma treasure of the Sugata,
Boundless, limitless, and infinite in number.

"It is as if they have already made offerings to all buddhas,
Of the past and future bhagavāns,
And all present in the ten directions,
Because they can expound serene concentration.

"If one seeks to enjoy merit and virtue,
And makes offerings to the extraordinarily compassionate ones with ten powers,
To innumerable buddhas
As numerous as the sands of the great ocean;

"If another person, desiring merit,
Upholds one gāthā of this supreme meaning,
In the evil age at the end of this kalpa,
The merit and virtue of that [latter one] are supreme.

"If one can hear just one gāthā,
It is as if they have made offerings to all buddhas;
In the evil age at the end-time,
This will be the most supreme offering;

"This person attains the greatest benefit,
Worthy of being honoured by the world;
The foremost children born of the ten-powered one,
Have made offerings throughout the long night.

"They see me at Gṛdhrakūṭa Mountain,
And I immediately bestow a prophecy of their bodhi;
I have entrusted this to the Venerable Maitreya,
And that Buddha will also bestow a prophecy.

"Amitābha will address this person,
Who will speak of countless supreme benefits;
And whether they go to the Land of Bliss,
Or desire to see Akṣobhya Buddha,

"Through innumerable and boundless hundreds of thousands of kalpas,
Such a person does not fall into the evil realms;
In this supreme practice of bodhi,
They achieve immeasurable joys.

"Countless merits and supreme benefits,
I have now proclaimed,
If one wishes to have merits like mine,
They should uphold this sūtra at the end of the [Dharma] age."

# 13. THE TEACHING OF THE SAMĀDHI

At that time, the Bhagavān told Candraprabha,

"O youth! Such a bodhisattva mahāsattva should skillfully cultivate and demonstrate the wisdom of this samādhi.

"O youth! How should it be demonstrated? That is, to give rise to an equal mind towards all dharmas, without this and that, without discrimination, without no discrimination, without creation, without arising, without birth, without extinction, all deluded thoughts, discriminations, recollections, and conceptualisations are all cut off; the mind's grasping, the mind's thinking, and all provisional names are also cut off; all evil views are also cut off, and the aggregates, elements, and sense bases have no self-nature; cutting off greed, anger, and delusion, namely, liberation through mindfulness and wisdom, shame and modesty, and firmness; cultivating the ritual of practice and the place to practice, namely, empty and secluded spots, the stage of wisdom, cutting off going and coming, all that is studied by bodhisattvas, all the practices of tathāgatas, and all the accomplishments of merit.

"O youth! This is called demonstrating such a samādhi. If one can demonstrate such a samādhi, one will not be apart from all samādhis, one's mind will not lose all samādhis, there will be no

delusion, and one will give rise to a mind of great compassion to benefit immeasurable and boundless sentient beings."

At that time, the Bhagavān then spoke this gāthā:

"The level ground of equality is
Subtle and tranquil, challenging to see,
It cuts off all thoughts:
Therefore, it is called samādhi.

"Not discriminating with false thoughts,
Free from views, ungraspable,
Its mind cannot be obtained,
This is called samādhi.

"Properly abiding in the true meditation,
Not grasping any dharmas;
Because of not grasping the truth:
Therefore, it is called the meditation of tranquillity.

"Dharmas have not even a speck of dust [of
existence],
Nor is there anything to be obtained;
Because there is nothing to be obtained:
Therefore, it is called samādhi.

"Having or not having attainment,
This is called false thoughts;
Free from discrimination regarding dharmas:
Therefore, it is called samādhi.

"Explaining meaning through sound,
This sound affair is non-existent,
Like an echo calling out a sound,
And also like empty space.

"Sentient beings have no abode,
The place of abiding cannot be obtained;
The sounds of attainment and non-attainment,

Their self-nature cannot be obtained;

"Whether going or falling,
The path of going cannot be obtained;
The sounds of going and not going,
Understand them in this way on the path.

"Abiding in meditation is grasping,
Abiding in non-meditation is also so;
Practising without attachment to bodhi,
Realising the holy path is also so.

"Free from danger, the level ground of equality,
This meditation is signless wisdom,
Buddha-Children! Cultivate this,
Well cultivating the characteristics of meditation.

"It cannot be expressed in words,
And enters into the profound meaning.
Abandoning all verbal activities,
One attains meditation without grasping.

"The bodhisattva who attains this meditation
Abides following the characteristics as taught.
Even if a fire burns the world,
One will not be burned by it.

"If countless kalpas of fire arise,
Like space, originally not burning,
If one knows the Dharma is like space,
This person will not be burned by fire.

"If a buddha realm is burning,
While in meditation, make this vow:
Amidst extinction without remainder,
People and land will not be destroyed.

"Their supernormal powers are boundless,
Travelling through space without obstruction,

Abiding following the training of meditation,
The bodhisattva attains this virtue.

"Whether born or perishing,
There is no arising and no extinction.
If one can know this,
Attaining this meditation is not difficult.

"The world has birth and extinction,
As taught by the Tathāgata.
If one can know this meditation,
One will see the world's friend.

"Not defiled by the world,
Worldly dharmas cannot obstruct.
If the body is unobstructed,
One can go to buddha lands.

"Always seeing the pure lands,
And seeing the world's guide,
They hear the true Dharma,
Expounding on it in various lands.

"They do not give rise to ignorance,
And when they speak of the nature of dharmas,
They can penetrate all dharmas,
Just as they follow the nature of dharmas.

"They can expound for kalpas,
With eloquence uninterrupted,
And transform many bodies,
As well as other bodhisattvas.

"The transformed bodhisattvas
Travel to buddha lands,
Sitting cross-legged
On lotuses with a thousand petals.

"They manifest buddhas and bodhisattvas,

Upholding this sūtra
And other billions of sūtras,
Due to cultivating tranquillity.

"Except for those who have attained nonretro-
gression,
Other inconceivable beings,
They cannot exhaust their eloquence,
Manifesting the bodhi of buddhahood.

"They ride on a lofty palace,
Adorned with various jewels,
Scattering wonderful flowers,
With a fragrant atmosphere that is very pleasant.

"They scatter powdered incense,
And burn excellent fragrances,
Or scatter immeasurable jewels,
For the sake of bodhi.

"Bodhisattvas who save others
Have such immeasurable virtues,
Eliminating all afflictions,
And attaining supreme supernormal powers.

"They do not give rise to afflictions,
Pure and very radiant,
Unconditioned and indestructible,
This is the realm of bodhisattvas.

"Quiet and deeply tranquil,
Free from afflictions and afflictionlessness,
Transcending all frivolous arguments,
Enjoying the Dharma of non-frivolous argument.

"Words and letters cannot enter therein,
Because all dharmas are without characteristics,
Knowing only through sound,
Thus, one is called a meditator.

"Inexhaustible, supreme, and tranquil,
Without effort, not seeing,
All the Buddha's realm,
The ultimate truth without a home.

"Learning from the buddhas,
The self-nature of all dharmas,
Learning these buddha qualities,
Reaching the other shore of merit;

"Not here, nor there,
Without discrimination of the original limit,
Therefore all buddhas
Reach the other shore of merit;

"Not going in the future,
Because they already know the nature of dharmas,
Without effort or frivolous argument,
They reach the other shore of merit."

# 14. THE BUDDHA'S SMILE

At that time, the youth Candraprabha addressed the Buddha, saying:

> "It is rare, Bhagavān! The Tathāgata, Arhat, and Perfectly Awakened One has quickly and skillfully expounded the equality of the nature of all dharmas. This teaching on the equality of the nature of all dharmas is what bodhisattvas should study. If bodhisattvas can cultivate and study the samādhi taught here, they will quickly attain anuttarā samyak-saṃbodhi.
>
> "O Bhagavān! I would also like to speak further. Tathāgata! I would also like to speak further. Sugata! I wish to say a few things."

The Buddha said:

"O youth, speak as you wish."

At that time, the youth Candraprabha, with his palm with ten fingers joined together in front of the Buddha, stood facing the Buddha and praised the Buddha's true virtues with verses:

"Seeing birth oppressed by old age, sickness, and
death,
Constantly deluded by greed, anger, and delusion,
The Buddha originally aroused bodhicitta,
Wishing to attain perfect awakening and liberate all
bonds.

"Sādhu! You have cultivated for immeasurable
kalpas,
Abiding in generosity, gentle and guarding against
faults,
Maintaining precepts, patience, and vigour,
Skillfully cultivating concentration and wisdom.

"Without any expectations, you have abandoned the
throne,
Wife, children, treasures, and all possessions,
Head, eyes, hands, and feet, as well as your life,
Your mind never wearying from the start.

"Your precepts are pure and flawless,
Abandoning your body and life constantly to uphold
them,
Skillfully restraining body, speech, and mind,
I pay homage to the Sugata who tames the mind.

"Abiding in the power of patience amidst the power
of wisdom,
Even if someone gouges out your body, you have no
anger,
With compassionate blood transformed into flowing
milk,
I pay homage to the Tathāgata's wondrous and
extraordinary qualities.

"Accomplishing the powers and abiding in the ten
powers,
With immeasurable wisdom discerning all dharmas,
The Buddha compassionately regards the world,
Saving and benefiting all those in different realms.

"Already knowing all dharmas are empty in nature,
Seeing that all worlds are entirely false,
Awakening to the path and realising one's nature is
without self,
Knowing liberation is without anything to be
liberated.

"Far from afflictions and laxity,
Subduing Māra's forces and armies,
Knowing the unconditioned nature of space and
unobstructed wisdom,
He speaks of the quiescent, unobstructed, and pure
Dharma.

"Even if the stars fall from the sky,
The earth, seas, and cities all perish,
The unconditioned nature of space may change,
But the Tathāgata's words will never be false.

"Seeing suffering sentient beings,
Abiding in grasping and discrimination,
He shows them the way to be free from grasping
and attachment,
That is, the profound and tranquil emptiness.

"For inconceivable, countless kalpas,
The Great Hero has long since trained,
Having cultivated all without attachment,
Therefore, the Buddha has no faults.

"The Buddha's cultivation and learning of all
dharmas,
As he has attained the Dharma, he explains it for
others,
This is not the ground of foolish ordinary people,
Nor is it all the various non-Buddhists.

"Their minds always abide in the concept of self,
This is called the fault of ordinary people;
If they can well know the Dharma of no-self,
There are no faults at all.

"The great hero's true words,
Always abide in the true Dharma;
Abiding in such true Dharma,
He can also expound true words.

"Having cultivated true practices in the past,
He can extol his original vows,
Attaining the true and excellent recompense,
Therefore, he can speak true words.

"Possessing the true practices he cultivates,
He is well able to awaken to the reality limit;
Such true practices he cultivates,
I pay homage to the great wisdom of the Honoured
One among humans.

"His wisdom is supreme and without equal,
His wisdom is complete and very radiant,
Ultimately reaching the supreme wisdom,
I pay homage to the one who speaks of wisdom.

"He can be a friend to sentient beings,
Having cultivated compassion for a long time,
He is well able to abide peacefully and not move,
Like Mount Sumeru, which does not move.

"The teacher of devas and humans, endowed with
extensive virtues,
Instructs the great assembly of sentient beings,
The Sugata, with profound and supreme wisdom,
Abides in the assembly without fear and roaring like
a lion.

"Such a fearless lion's roar,
Like the lion king's majestic and fierce,
Subduing all the various non-Buddhists,
Like the lion defeating the jackal.

"The great hero is well able to subdue the unruly,
Those who are tamed, he also tames well,
Causing them to attain accomplishment as good
friends,
Abiding firmly and not being destroyed.

"Seeing the suffering of all sentient beings,
They rely on the view of self to the utmost,
He expounds the Dharma of no-self for them,
Without any love or hate.

"They do not study with the foolish and ordinary
people,
Who rely on dangerous and unwholesome paths,
But they reveal the true path for them,
Which is the path leading to nirvana.

"If there is attachment to the idea of self,
They will dwell in extreme suffering,
Because they do not understand the Dharma of no-
self,
Which can eliminate places of suffering.

"For inconceivable numbers of kalpas,
The great wisdom has long been cultivated and
trained in;
Having cultivated and left behind attachment,
Therefore, there are no faults.

"They expound the phrases of Dharma free from
faults,
The Bhagavān is far removed from all faults,
Skillfully speaking true and subtle words,
His mouth can liberate a hundred kinds of fear.

"Innumerable nayutas of hundreds of thousands of
billions
Of devas, nāgas, and yakṣas dwell in space,
Delighting in the unsurpassed, most noble
Dharma,
Those who hear it all accord with the true meaning.

"The Tathāgata's joyful words are good and
beautiful,
Soft and harmonious, timely and pleasing to the
mind,
Harmonising innumerable subtle sounds,
Compassionately liberating countless people.

"A hundred thousand kinds of musical sounds
Simultaneously played in harmony,
Would all delight the devas,
But the Tathāgata's single sound surpasses them all;

"The various birds, such as the kalaviṅka,
Simultaneously emit subtle sounds,
Causing others to be joyful,
But that is not a fraction of the Buddha's sound;

"The music that delights and arouses,
Well harmonising with all kinds of instruments,
Blowing conches, beating drums, playing flutes and zithers,
All do not appear in the Buddha's sound;

"The singing and dancing of the kinnara king,
Already well trained in a hundred thousand kinds of music,
If heard, all are joyful,
But the Buddha's sound does not so appear;

"The sounds of the kinnaras, parrots, and śārikas,
Peacocks, swans, and geese,
All the beautiful sounds of birds,
All do not appear in the Buddha's sound;

"The beautiful and wonderful sounds that are delightful,
All the good songs in the world,
All gathered together and simultaneously emitted,
Would be surpassed by the Buddha's sound, which is most excellent;

"The devas, yakṣas, and asura kings,
All the various kinds of beings in the three realms,
Among those with the most excellent and sublime bodies,
The Buddha emits a single light that outshines them all;

"The Tathāgata's physical body is like a blooming flower,
Adorned with all the marks and minor marks,
Producing the fruits of blessings that are incredibly pure,
Shining and illuminating the ten directions;

"The sounds of bells, chimes, flutes, and harps,
The beautiful sounds of cymbals, gongs, and
zithers,
All these sounds harmonised together,
Would not equal a hundredth of the Buddha's
single sound;

"The kinnara, asura, and mahoraga,
The beautiful sounds of the yakṣas,
And all the wonderful sounds in the three realms,
Would not equal a hundredth of the Buddha's.

"The light of Brahmā and all the devas,
And the light of the devas of the highest heaven,
If the Bhagavān emits a single light,
The other lights are not even a hundredth.

"His body, speech, and mind are all pure,
The world does not taint his pure giving,
The king among humans, a treasure of virtues,
His natural virtues are unequalled."

Having praised the Ten-Powered One with true
words,
The youth joyfully spoke these words:
"With my offerings to the Dharma King,
May this merit be fulfilled, O Śākyamuni."

The Buddha knew his supreme, pure conduct
And at that time, he rose from his seat with a smile.
Maitreya, seeing the smile, requested:
"Please explain the reason for the smile."

At that time, the great earth shook in six ways,
The nāgas and devas rejoiced, dwelling in the sky,
Looking up with joy at the Bhagavān:
"Please explain the reason for your smile.

"The wisdom comprehended by the buddhas
Is not at the stage of the Buddha's śrāvaka disciples.
Now, who will be established on the supreme path?
Please explain it out of compassion.

"Except for the compassionate Bhagavān,
No one in all the worlds is capable.
Capable of bestowing the position of Dharma
King,
Please bestow the prediction of awakening.

"We now ask the Bhagavān,
The tremendous and majestic bull of the Śākyas,
Who has already crossed the shore of the light of
wisdom,
Eliminating the defilements of greed, anger, and
delusion.

"Inconceivable, countless billions of kalpas,
The Guide practised for that long,
Seeking the supreme and wondrous practices of
awakening,
For what reason did he smile?

"He was able to abandon his own hands and feet,
Wife, children, relatives, and other loved ones,
And always practised these supreme practices,
Therefore, we ask the Muni.

"Elephants, horses, chariots, cows, and sheep,
Servants, maṇi, pearls, and gold,
All the treasures that exist,
When practising for bodhi, they are not
abandoned.

"Their wisdom is supreme and all revealed,
Knowing the practices of all sentient beings,
Their minds believe in nature and desires, and they
know well,
Please explain the reason for the smile.

"Who has once made offerings to the honoured
among humans?
Who has now attained extensive benefits?
Who can practice what the Buddha practices?
For whom can you manifest this smile?

"At that time, the earth shook in six ways,
A billion wonderful lotus flowers emerged from the
earth,
Their flowers were radiant with billions of petals,
Golden in colour, blazing and extremely lovely.

"The Buddha's disciples were on top of those lotus
flowers,
The foremost great supernormal powers of the
bodhisattvas,
Innumerable Dharma masters gathered like clouds,
Therefore, we ask in this way.

"Drums, bells, and conch sounds,
Musical instruments numbering billions like the
Ganges sands,
Such kinds of musical sounds,
The Buddha's voice is most sublime among them.

"Kuśa, pheasant, and swans,
Flocks of birds gathered together at the same time,
Each emitting beautiful and fantastic sounds,
Would not be comparable to the Buddha's voice.

"Who has gone to practice giving and keeping
precepts,
Cultivating for countless billions of kalpas?
Who has made offerings to the honoured among
humans?
For whom does the Muni manifest a smile?

"Who in the past gave rise to a tremendous,
respectful mind,
And once asked the honoured among humans?
For what reason did you attain bodhi,
And now manifest this smile?

"All the ten-powered ones of the past,
And those of the present and future,
The guides of devas and humans fully understand,
Therefore, we ask about the stūpa among humans;

"They know the sequence of sentient beings'
minds,
And their supernormal powers are not diminished,
Also, knowing sentient beings' preferences,
Therefore, we ask about the muni;

"They cultivate the supreme and most excellent
practices,
And have already well learned the corresponding
Dharma,
How does one attain the Buddha's path of
awakening?
Therefore, we ask about the honoured ones among
bipeds;

"The subtle Dharma is difficult to see,
Empty and tranquil, inconceivable,
They cultivate the practices of the ten powers,
Therefore, we ask about the great teachers of the
world;

"If they can skillfully cultivate the mind of
compassion,
Among inconceivable sentient beings,
They never give rise to the thought of sentient
beings,
Therefore, we ask about the honoured ones among
bipeds;

"Their realm of activity is inconceivable,
Its boundaries and depths cannot be found,
They have already transcended the realm of the
mind,
Therefore, we ask about the honoured ones among
bipeds;

"They have perfected giving and morality,
The wise and pure understand the three times,
Far removed from all faults and evils,
For what reason do you manifest this smile?

"Śāriputra, Maudgalyāyana—Kaulita,
And the other disciples of the Tathāgata,
This is not the ground they traverse,
Only the Buddha's realm is supreme;

"They have reached the other shore of all
dharmas,
And have perfected all that is to be learned,
The guide arouses excellent compassion,
And expounds the subtle and supreme sound;

"Innumerable asaṃkhyeya kalpas ago,
Those who also asked about this meaning,
Attained the state of a venerable and compassionate
saviour,
Now that they have achieved fruition, please explain
it for us.

"Yakṣas, rākṣasas, nāgas, and kumbhāṇḍas,
Gazing up at the supremely honoured one among bipeds,
All respectfully join their palms and stand here,
Wondering why the Bhagavān smiled.

"The multitude of bodhisattvas gather like clouds,
With countless billions of spiritual powers,
The Tathāgata's mind gave birth to them as their eldest son,
All respectfully joined their palms.

"The Bhagavān, the guide, had no reason,
The supreme, great man showed a smile,
With subtle words and the sound of a drum,
What was the reason for showing a smile?

"Gandhahastin Bodhisattva came from the east,
From that Akṣobhya Buddha's world,
Surrounded by countless bodhisattvas,
To ask Śākyamuni this question.

"Again, from the world of Sukhāvatī,
Avalokiteśvara and Mahāsthāmaprāpta,
Surrounded by countless bodhisattvas,
Came to ask the biped Śākyamuni.

"In the past, countless billions of buddhas,
Made offerings to countless tathāgatas,
As numerous as the sands of the great ocean,
To practice for the highest and supreme bodhi.

"All the buddhas praise him,
The virtues of the bodhisattvas he has already perfected,
In the worlds of the ten directions, all hear and know,
Mañjuśrī stands with palms joined.

"Travelling to countless buddha lands,
Such a supreme assembly is difficult to see,
The Buddha's sons, virtuous and well-learned,
All respectfully stand with palms joined.

"The most supreme vessel, none other,
Such a gentle and subdued one,
Can uphold all the Buddha's Dharma treasury,
Please speak with pleasing and harmonising words.

"The Bhagavān, the guide, had no reason,
The supreme, great man showed a smile,
With subtle words and the sound of a drum,
What was the reason for showing a smile?

"Cuckoo, the mynah, the goose, the peacock,
The thundering voice of the king of bulls, the roar:
May the heavenly music of exquisite beauty
emerge,
May you expound words that increase joy,

"Well-accumulated compassion free from all faults,
With wisdom present, and delusion cut off.
Revealing the true meaning, free from words,
He cultivated for hundreds of thousands of kalpas,

"Definitely empty and quiescent, knowing all
existences,
Revealing the meaning of the cessation of
suffering.
Capable of destroying all non-Buddhist knowledge,
Empty, without sentient beings or soul,

"The buddhas cultivate hundreds of thousands of
practices,
Adorned with hundreds of thousands of kinds of
blessings.
Hundreds of thousands of devas all praise him,
Hundreds of thousands of Brahmās also do so,

"Yakṣas, rākṣasas, and others with pure minds,
Mahoragas and garuḍas are joyful.
The mouth always speaks without obstruction,
Arising from pure and wondrous karmic fruits.

"All buddhas who have passed away into cessation,
Those who, in the present and future worlds,
Comprehend all without obstruction,
Arise from all merits.

"The great ocean, the great earth, and the
mountains,
All shake in six ways.
The devas, asuras, nāgas, and mahoragas
Scatter the most excellent and supreme fragrant
flowers,

"Cutting off greed, anger, and arrogance,
Morality, mind, and intention are all pure.
The sound of quiescence is called non-thought,
The great sage thus roars like a lion.

"Possessing eloquence and extensive renown,
Equal in the eyes and the Dharma,
Incomparable in the world and without surpassing,
May you compassionately explain the meaning of
your smile.

"The sounds of the cuckoo, the pheasant, the swan,
and the peacock,
The exquisite sounds of the kalaviṅka bird,
All produced at once, extremely delightful,
Are not comparable to a slight sound from the
Buddha.

"The sounds of thousands of kinds of heavenly
music,
And the exquisite songs of the heavenly maidens,
Assembled together, harmonising and producing
love in people,
Are not comparable to a slight sound from the
Buddha.

"The beautiful music of a thousand kinds from the
heavens
And the wonderful songs of the heavenly maidens
Are harmoniously gathered together, giving rise to
love in people
But are not comparable to a slight sound from the
Buddha.

"The Bhagavān with one sound
Causes various understandings to arise according to
their faith
And makes all think that the Buddha is speaking to
them;
Please explain the reason for the great śrāmaṇa's
smile.

"The wonderful sounds of the devas and nāgas
And the kinnaras, gandharvas, and piśācas
Cannot extinguish afflictions,
But the Buddha's sounds can cut them off.

"Although they give rise to loving minds without
defilement,
They practise compassion and can leave behind the
faults of anger,
They give rise to wisdom and leave behind delusion;
Those who can do this leave behind all defilements.

"The Buddha's sounds do not go beyond the
assembly,
They can cut off a hundred kinds of doubts.
In their sounds, there is no high or low,
The Muni's wonderful sounds are tranquil and
equal.

"Even if the cosmos of three thousand great thou-
sand worlds were destroyed
And the great ocean dried up in an instant,
The sun and moon could fall to the ground,
But the Bhagavān would never speak falsely.

"His speech is pure with sixty kinds,
His roar is deep and beautiful without fear.
Please speak with Tathāgata's Brahmā-like voice:
Why did you manifest a smile in tranquillity?

"All the various beings in the three realms:
You can fully understand their conduct
In the past, present, and future,
Please explain the reason for the smile, O Honoured
One among humans.

"All the greatly compassionate tathāgatas
Have attained perfection in the powers;
The Tathāgata's pure moon-like face
Is never without reason for manifesting a smile."

# 12. THE TRAINING ACCORDING TO THE SAMĀDHI

[The Buddha continued:]

"O youth! For this reason, if bodhisattva mahāsattvas can know the inconceivable nature of all dharmas in this way, they will attain such benefits of merit, praise the true merits of the Tathāgata, and not slander the Tathāgata, saying that they are not true. Why is this? Because the Tathāgata has attained all dharmas that are known in the world. This person truly knows those dharmas and the immeasurable merits of the Tathāgata, able to understand the true and inconceivable Buddha-Dharma. Why is this?

"O son of good family! The Buddha has immeasurable, boundless merits that are inconceivable and far removed from the mind. For this reason, others cannot think of them or measure them. Why is this?

"O youth! The mind has no nature, form, or appearance that can be seen.

"O youth! In this way, the nature of the mind is the nature of the Buddha's merits. The nature of the Buddha's merits is the nature of all dharmas.

"For this reason, O youth, if bodhisattvas truly know the single meaning of the nature of all dharmas, they are called bodhisattvas who are tranquil in mind and well understand the good roots of

liberation from the three realms. They truly understand, truly know and see, truly speak without speaking differently, act following what they speak without grasping or attachment, transcend all grounds of affliction, transcend the desire realm and form realm, are liberated from the formless realm, transcend the ground of names and the ground of sounds. They well understand the Dharma of being free from words, well understand the wisdom of distinguishing letters, well understand the Dharma of being free from language, know letters, are good at letters, well understand the wisdom of distinguishing letters, widely know the wisdom of letters, well understand the wisdom of distinguishing all dharmas, are good at the wide and distinguishing wisdom of all dharmas, well understand the wisdom of distinguishing all dharma-ranges, and are in accord with inconceivable Buddha-Dharma. King Māra and all Māra's retinue cannot destroy them."

When this Dharma gate was spoken, eighty koṭis of nayutas of devas and humans attained the practice of the unobstructed patience at dharmas, all of whom were given the prediction of anuttarā samyak-saṃbodhi by all the buddhas, that they would achieve anuttarā samyak-saṃbodhi after four hundred and eighty koṭis of asaṃkhyeya kalpas, with various names, differences in lands, and equal lifespans.

At that time, the Bhagavān spoke the following gāthā:

"If there are wise bodhisattvas,
Who seek the supreme and wondrous bodhi path,
They are skilled in the meanings of the Dharma
and all expressions,
And can practice the nature of all dharmas.

"Their mouths continuously proclaim true words,
Describing the Buddha's true virtues,
They can understand all the Buddha's Dharma
teachings,
And have no doubts about the honoured ones of the
three realms.

"All dharmas have the same meaning,
Because of practising emptiness, they truly know,
They have no various characteristics,
And have already cultivated its single meaning.

"Without discriminating thoughts or non-discriminating thoughts,
Thoughts of a sentient being, soul, self, and person,
Exhausted and inexhausted, such thoughts,
Cutting off all these thoughts without remainder.

"Not seeing the Tathāgata as having form,
Knowing that all dharmas are without self-existence,
Also, not following characteristics and marks,
Because all inverted views are cut off.

"All buddhas are inconceivable,
Far removed from the mind, their bodies tranquil and ceased;
If one can attain such knowledge,
One truly sees the unsurpassed honoured one among bipeds.

"If one can know the thought of the self,
And give rise to superior wisdom regarding it,
Thus knowing all dharmas,
One will then attain the pure eye.

"Such a person has no obstructions,
Their great wisdom comprehends the path of liberation,
Fully endowed with the two kinds of causes,
They are without any wishes at all.

"Seeing reality as it truly is,
There is no word they use that is not true;
All the words of this person
Are in accord with all ritual and Dharma methods.

"The wise transcend the desire realm,
Surpassing the afflictive states of the form and formless realms,
Able to be free from attachment to the three realms,
Their conduct benefits beings in the world.

"Transcending all grounds of names and words,
And surpassing the nature of sound, which is empty,
Even though they expound the Dharma for a long time,
They have no reliance on those words.

"Far removed from all thoughts and frivolous arguments,
Eliminating inverted views and evil views,
With wisdom well determined,
Such people bravely practice like empty space.

"Even if koṭis of nayutas of māras
Attempt to disturb their minds,
They can all outshine this māra host,
Not subject to the power of māras, self-mastery complete,

"Abandoning all the deeds of māras,
Their pure conduct is free from afflictions,
If they can deeply delight in the bliss of dhyāna,
They will then be able to know the emptiness of the world.

"If one says the five aggregates are the world,
One will know that those dharmas are empty and quiescent,
Since there is no extinction, there is also no birth,
All dharmas are like space.

"One would rather abandon one's own life,
Than to ever violate the Tathāgata's teachings;
Protecting the precepts and reaching the other
shore,
One will be born in whatever realm one wishes.

"Wandering through countless buddha lands,
Seeing many nayutas of koṭis of buddhas,
One will never desire to be born in the heavens,
Far removed from all desires and pleasures.

"Such a person will not abandon diligent effort,
In a short time practising the Dharma,
In the buddhas' presence in the ten directions,
He will be able to praise and extol them well."

At that time, the body of the youth Candraprabha
Hearing such a tranquil and still concentration,
Abandoned all matters of gain and benefit,
And practised the Dharma praised by the buddhas:

"If one wishes to attain spontaneous wisdom,
That 'I will be the highest for all worlds,'
They should learn this supreme samādhi,
If one learns like this, they will be the best among
humans and devas."

# 15. THE ELUCIDATION OF THE BUDDHA'S SMILE

At that time, the Bhagavān answered Maitreya Bodhisattva Mahasattva with the following verses:

"This Candraprabha Bodhisattva
Praised the Tathāgata with incomparable love.
Having praised the Tathāgata in this way,
The world will later praise him.

"In the past, in this Rājagṛha,
He had already seen many billions of buddhas,
Always asking them about this
Sublime, tranquil, and wondrous samādhi.

"When practising the path of bodhi,
He was my disciple in all worlds,
Always able to fully master unobstructed eloquence
And always abiding in pure conduct.

"That person in the terrifying final age
Is only known by Maitreya,
Always abiding in pure conduct
And able to distinguish this samādhi extensively.

"If one wishes to attain this supreme samādhi,
One will be able to attain it by following the Path,
Embraced by countless billions of buddhas,
And making offerings to the supreme great guide.

"I dwell in wisdom and therefore make this
prediction
Regarding the sublime conduct of Candraprabha in
this life,
And in the terrifying final age, without obstruction,
In pure conduct and lifespan,

"He will know a thousand billion tathāgatas
Like seeing a mango in one's palm;
Furthermore, surpassing that number by the sands
of the Ganges,
He will make offerings to them in the future,

"Eight billion devas and nāgas,
Seven thousand billion yakṣas,
Will make offerings to him as an Honoured One
among bipeds,
And all will be able to assist each other."

Having heard such a prediction,
Joy and happiness filled his heart,
The youth Candraprabha leapt to the height of
seven tāla trees,
And remained in the sky, uttering these wondrous
words:

"Oh! The Buddha's teachings are supreme;
Abiding in the liberation wisdom of the super-
normal powers,
Abiding in the decisive and excellent wisdom;
All other theories cannot destroy it.

"Far removed from the two extremes and realising
liberation,
Observing phenomena without clinging to them,
In the three realms, wisdom is unobstructed,
Entirely without any frivolous arguments.

"Not defiled by any frivolous argument,
Completely cutting off all views, contemplations,
and thoughts,
Well-cultivating the path without relying on
anything,
Not destroyed by others, not in conflict with others.

"Also, not relying on the three realms,
Cutting off all bonds, practices are pure,
Altogether abandoning the branches and vines of
the bonds of craving,
The continuity of all existences is wholly extin-
guished.

"Comprehending that there is no self-existence,
Completely understanding all dharmas beyond
words,
For those ignorant of the inverted,
Like a lion's roar defeating the jackals.

"The Buddha now manifests the wondrous Dharma
treasury,
I now obtain the wondrous treasure heap,
Cutting off all evil realms,
I have now attained the Buddha's definite
awakening.

"The golden-coloured hand adorned with a
hundred blessings:
May this jewelled palm rub my head;
In the presence of the great assembly of devas and
humans,
May the Honoured One among humans anoint my
head."

# 16. THE PAST

[The Buddha responded with this gāthā:]

"I recall in the past when I was practising,
In the Buddha-Dharma of Siṃhadhvaja,
There was a brilliant bhikṣu,
Named Brahmadatta, a Dharma master.

"I was a prince named Mati,
Who was severely ill and very sick,
At that time, Brahmadatta was my teacher,
Soft, pure, and upright, with the virtue of a scholar.

"There were no fewer than five hundred excellent
physicians,
All of whom came to treat me,
But none of them could cure my illness,
Causing my relatives and associates to be worried
and distressed.

"At that time, the great teacher heard of my illness,
And came to comfort and inquire about me,
Brahmadatta then gave rise to compassionate thoughts,
And spoke this samādhi for me.

"After hearing this samādhi,
I disregarded wealth and treasures, with a heart of love and joy,
Comprehending the nature of all dharmas,
At that time, my suffering and afflictions were immediately cured.

"The bhikṣu practiced the bodhisattva path,
Attained the Buddha's path, named Dīpaṅkara;
When I was Prince Mati in the past,
I eliminated suffering and afflictions with this samādhi.

"For this reason, child,
I remember this matter and now entrust it to you:
Being able to endure slander, insults, and so forth,
Receiving and upholding, reading and reciting this samādhi.

"In the Dharma-ending age, there will be countless bhikṣus,
Indulging in laxity and breaking precepts, stingy and greedy,
Staunchly attached to robes and bowls, delighting in evil,
And slandering this samādhi.

"Jealous and impetuous, indulging the senses,
Residing in lay households for the sake of profit,
Always relying on interest-bearing loans for a livelihood,
These will slander this samādhi.

"Extending their hands and feet, indulging in
extravagance,
Walking, talking, and gazing at their reflections,
Walking along the road with their arms
outstretched,
If they enter villages, displaying strange
appearances.

"Those who do not follow proper etiquette
Day and night focus their minds on young women,
Constantly attached to their appearance and voice,
Roaming through villages and towns displaying this
deportment,

"Always craving for delicious food,
Playfully laughing, singing, and playing music,
Trading and selling for profit,
Enjoying drinking and riding,

"Stocking up on food and drink in significant
quantities,
When their lives end, they fall into the three evil
realms.
Dedicated to ploughing and farming,
Cherishing their dwellings,

"Receiving others' commands and transmitting
letters,
Abandoning the precepts and proper deportment,
Associating with laypeople and violating the
Buddha's teachings,
Destroying the precepts and dwelling in evil paths,

"Always doing deeds not praised by the Buddha,
Such as using scales and weights to deceive others,
Creating such evil deeds,
With these evil deeds, they fall into evil paths.

"With abundant wealth, jewels, gold, and shells,
They abandon their loved ones and leave home,
But cannot peacefully abide in the pure precepts,
Returning to engage in lowly business.

"Cows and horses, male and female, mate and
lactate,
Only relying on wealth and grain for the thought of
superiority,
Why shave off the hair and beard and leave home,
Yet, do we not protect the precepts and proper
deportment?

"In the past, I practised for bodhi
For a thousand of kalpas, cultivating ascetic
practices,
Seeking such a tranquil concentration,
When fools hear it, they laugh in derision.

"Engaging in non-brāhmaṇic conduct and
delighting in false speech,
Always craving for benefits and heading for evil
paths,
Wearing the robes of a renunciant as a sign,
Destroying the precepts and slandering concentra-
tion, saying it is not the Dharma,

"They mutually destroy each other,
Unable to follow the Dharma to seek benefits,
Each wanting to seek out the other's faults and lose
them,
When their lives end, they fall into the three evil
realms.

"Among a hundred thousand people,
It isn't easy to find one who can abide in patience,
While many people form factions and fight,
Abandoning patience and always competing.

"They all call themselves bodhisattvas,
Hoping to spread their fame throughout the lands,
If they obtain empty fame, they rejoice,
Yet they have no good conduct, let alone the path.

"I have never heard of or seen anyone
Who delights in pure conduct,
Who does not slander this Dharma and yearns
for it,
And yet can attain the path of bodhi.

"Many leave home for the sake of not living,
Not seeking all the Buddha's awakening,
Foolish people abide in the view of self,
And when they hear of no-self, they are frightened.

"They always argue with each other,
Arrogantly elevating themselves and looking down
on others,
Calling themselves right and others wrong,
Always doing evil and falsely rejoicing.

"Those who have accomplished pure precepts and
virtues,
Who abide in a compassionate mind and practice
patience,
Who are tamed, gentle, and good,
They deceive these good people.

"If there are those who will give rise to evil minds in
the future,
Extremely hostile and unwholesome,
Delighting in fighting and acting contrary to the
Dharma,
They will receive offerings at that time.

"I now sincerely advise you,
You should have pure faith in me,
In the teachings spoken by this Tathāgata,
Do not associate with those evil people.

"Who are incredibly greedy and heavy in anger,
Who are foolish and arrogant,
Without shame or conscience,
And whose minds are not tamed.

"I now speak of immeasurable virtues,
But bhikṣus do not abide in them,
Not just by speaking can one attain awakening,
One must practice firmly to attain it."

# FASCICLE IV

# 17. THE ENTRANCEWAY TO THE SAMĀDHI TAUGHT BY MANY BUDDHAS

At that time, the Bhagavān, having taught the assembly with the benefits of teaching, rose from his seat and left the city of Rājagṛha for Gṛdhrakūṭa Mountain, where he spread out his seat and sat down, surrounded by the assembly of bhikṣus and the devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, and mahoragas.

Thereupon, Candraprabha and his retinue of eight hundred million people, as well as the devas, nāgas, and eight divisions of spirits, and the bodhisattva assembly of ten nayutas from other worlds, brought various offerings such as jewelled garlands, perfumed ointments, powdered incense, clothing, banners, and music, erected canopies and banners, and left the city of Rājagṛha for Gṛdhrakūṭa Mountain to visit the Tathāgata. They bowed their heads at his feet, circumambulated him countless times, and offered the flowers, incense, clothing, canopies, banners, and music they had brought. Having made their offerings, they respectfully bowed and withdrew to sit to one side to ask for the Dharma.

Then, Candraprabha spoke thus:

> "I wish to ask the Tathāgata, the Worthy One, the Perfectly Awakened One something. May you listen and allow me to ask."

The Bhagavān then told the youth:

"The Tathāgata, the Worthy One, the Perfectly Awakened One will answer according to your wishes. You may ask as you wish. Your questions will benefit countless beings. I will explain to you and make you happy."

At that time, having received permission to ask, Candraprabha addressed the Buddha:

"What dharmas should bodhisattva mahāsattvas cultivate to attain the samādhi of the equality and nondiscrimination of the essence of all dharmas?"

Thereupon, the Buddha told Candraprabha:

"Bodhisattva mahāsattvas who accomplish four dharmas can attain this samādhi of the equality and nondiscrimination of the essence of all dharmas.

"What are the four? First, skillfully cultivating softness, peacefully dwelling in tranquillity, reaching the ground of subduing, enduring humiliation, seeing the Dharma and eliminating arrogance. This is the first dharma. If bodhisattvas can accomplish this, they will attain this samādhi of the equality and nondiscrimination of the essence of all dharmas.

"Next, Candraprabha, bodhisattva mahāsattvas accomplish good precepts, pure precepts, foremost good and pure precepts, unclouded precepts, unbroken precepts, unperforated precepts, unadulterated precepts, precepts without fixed form, free precepts, unblamable precepts, non-retrogressive precepts, precepts without reliance, precepts without grasping, precepts without attainment, precepts praised by the sages, precepts commended by the wise. This is the second. Bodhisattvas who fully accomplish these dharmas can attain the samādhi of the equality and nondiscrimination of the essence of all dharmas.

"Next, Candraprabha, bodhisattva mahāsattvas deeply fear the three realms, arouse a mind of alarm and fear, detest and abandon the three realms, arouse a mind without defilement, are not attached to the three realms, arouse a mind of oppression, and for the sake of liberating suffering beings in the three realms, arouse a mind of great compassion. This is the third. Bodhisattvas who

accomplish this can attain the samādhi of the equality and nondiscrimination of the essence of all dharmas.

"Next, Candraprabha, bodhisattva mahāsattvas seek much learning without being satisfied, esteem the Dharma and do not seek material benefits, esteem wisdom and do not seek fame, receive and uphold what they hear, extensively explain it for others, reveal its meaning, and do not do so for the benefit of their relatives, but out of compassion. Bodhisattvas also think like this:

"'How can I enable the sentient beings who have heard the Dharma to attain non-retrogression in unsurpassed bodhi quickly?'

"This is the fourth. Bodhisattvas who accomplish this can attain the samādhi of the equality and nondiscrimination of the essence of all dharmas.

"O youth! You should know that this samādhi Dharma gate is expounded by immeasurable buddhas, praised by immeasurable buddhas, honoured by immeasurable buddhas, revealed by immeasurable buddhas, and cultivated by immeasurable buddhas."

Then, the Bhagavān spoke this gāthā:

"I recall inconceivable kalpas ago,
There was a buddha named Svarāṅgaghoṣa,
That Svarāṅgaghoṣa Tathagata,
Lived in the world for six thousand years;

"After that buddha, there was another buddha,
Named Jñāneśvara, Beloved by the World,
That Wisdom Sovereign Perfectly Awakened One,
Lived for twelve thousand years;

"After that buddha, there was a buddha named
Tejeśvara,
That Powerful and Majestic Buddha, honoured
among humans,
Lived for seventy-six thousand years;

"After that buddha, there was another buddha,
Named Matīśvara, of natural wisdom,
That Great Sovereign Teacher of Devas and
Humans,
Lived for a full ten million years;

"After that buddha, there was another buddha,
Whose name was Bhrahmeśvara, the Teacher,
That Bhrahmeśvara Buddha, honoured among two-
legged beings,
Lived for a full one billion years;

"After that buddha, there was another buddha,
Named Agnīśvara, Supreme and Free,
That Agnīśvara, incomparably honoured one,
Lived for sixty million years;

"After that buddha, there was another buddha,
Named Ghoṣeśvara,
That Ghoṣeśvara Bhagavān,
Lived for a full ten million years;

"After that buddha, there was another buddha,
Whose name was Ghoṣānana, the Bhagavān,
That bhagavān's lifespan
Was fourteen thousand years.

"After that buddha, there was another buddha,
Named Candrānana, of universal renown,
That Candrānana, of universal renown,
Lived for one day and one night;

"After that buddha, there was another buddha,
Whose name was Sūryānana,
That Sūryānana Buddha, incomparable honoured
one,
Lived for eighteen thousand years;

"After that buddha, there was another buddha,
Whose name was Brahmānana,
That Brahmānana, honoured among two-legged
beings,
Lived for twenty-three thousand years;

"After that buddha, there was another buddha,
Whose name was Brahmaśrava,
That Brahmaśrava, teacher of devas and humans,
Lived for eighteen thousand years.

"Thus, in the same kalpa,
There were two hundred buddhas, guides of the
world,
Listen as I now proclaim those buddhas' names,
All of whom were the kin of the three realms and
the world:

"Anantaghoṣa Buddha and Vighuṣṭaghoṣa Buddha,
Vighuṣṭatejas Buddha and Vighuṣṭaśabda Buddha,
Svarāvighuṣṭa Buddha and Svarārcita Buddha,
Svarāṅgaśūra Buddha and Svarāṅgaśabda,

"Jñānābala and Jñānaviśeṣaga Buddha,
Jñānābhibhū and Jñānasamudgata,
Jñānārcimat Buddha and Jñānābhyudgata,
Brahmābala, Brahmavasu, and Subrahma Buddha,

"Brahmādeva Buddha and Brahmaghoṣa,
Brahmeśvara, Brahmanarendranetra Buddha,
Tejobala, Tejavati, Sutejas Buddha,
Tejeśvara and Tejasamudrata Buddha,

"Tejovibhu Buddha and Suvighuṣṭatejas Buddha,
Bhīṣmabala, Bhīṣmamati, Subhīṣma,
Bhīṣmānana Buddha and Bhīṣmasamudgata
Buddha,
Bhīṣmārci, Bhīṣmottara, and Bhīṣmaghoṣa Buddha,

"Viśuddhaghoṣeśvara,
Śuddhaghoṣa Buddha, Anantaghoṣa,
Viśuddhaghoṣeśvara and Śuddhaghoṣa Buddha
Anantaghoṣa Buddha, Suvimuktaghoṣa,

"Mārabala and Māravitrāsana Buddha,
Sunetra, Śuddhānana, Netraśuddha Buddha,
Viśuddhanetra Buddha and Anantanetra Buddha,
Samantanetra Buddha and Vighuṣṭanetra Buddha,

"Netrābhibhu Buddha, Netrānindita,
Dāntottara Buddha, Dānta Buddha,
Sudāntacitta Buddha, Sudānta Buddha,
Śāntendriya, Śāntamānasa, and Śāntottara Buddha,

"Śāntaśirin, Praśānta, and Śāntīyapāraṃgata
Śāntiśūra and Sthitottara,
Śānta Buddha and Sudāntacitta,
Sudānta, Śāntendriya, and Śāntamānasa Buddha,

"Śāntottara and Śāntaśriyajvalanta Buddha,
Śānta, Praśānteśvara, and Śāntiśūra Buddha
Gaṇendra Buddha,
Gaṇamukhya Buddha and Gaṇeśvara

"Gaṇivara, Śuddhajñānin, and Mahāgaṇendra
Gaṇendraśūra Buddha,
Gaṇivarapramocaka,
Dharmadhvaja, Dharmaketu, and Dharmottara
Buddha,

"Dharmasvabhāvodgata and Dharmabala Buddha,
Sudharmaśūra Buddha, and
Svabhāvadharmottaraniścita Buddha.

"Thus, the buddhas of the nature of self-arising,
There were a total of eight billion, all with these names,
These buddhas appeared in the second kalpa,
I have already made offerings to these tathāgatas.

"The arising of the self-existent Dharma determined these buddhas;
If there is someone who hears their name,
And after hearing it, they uphold it, they will purify their karma,
And will quickly obtain this samādhi.

"I will now speak of the Muni King
After all of those other buddhas,
After an inconceivable and innumerable number of kalpas;
That Buddha's name was Narendraghoṣa Buddha.

"That Tathāgata, the Bhagavān,
Had a lifespan of 76,000 years.
When the Tathāgata, the Bhagavān, first held an assembly,
There were 30 koṭis of arhats.

"The six supernormal powers, three insights, and well-tamed faculties,
Great virtue and the four spiritual powers,
Abided in his final body, with all outflows exhausted, and
Not defiled by the eight dharmas.

"At that time, there was also a multitude of
bodhisattvas,
Whose number altogether was tens of thousands of
myriads of koṭis.
They had attained the six supernormal powers and
were endowed with eloquence.
They had completed their study of the emptiness of
dharmas.

"By the power of their supernormal powers, they
travelled to a hundred million lands,
Successively teaching more people than there are
sand grains in the Ganges River.
They asked about the path practised by the
tathāgatas
And then returned to their worlds.

"They were widely versed in all the sūtras and
Travelled around the world as lamps.
This is called, O Buddha-children, by their great
supernormal power:
Travelling to various lands to benefit sentient beings.

"They keep away from ugly and filthy things and
practice noble conduct.
They do not do evil deeds for the sake of desire.
They are always rejoiced in by the devas.
They have no dependence on any existence.

"They always go on alms rounds for food in empty,
secluded places.
They live in seclusion and practise the dhūta
practices.
They are learned and skilful in speech and have
great merit.
They have no attachment to the three realms.

"They enjoy dhyāna meditation and are fearless.
They have certainty about meanings and have
attained eloquence.
They have studied the meaning of words and
phrases well.
That buddha's children have mastered all of that
about which they ask questions.

"They collect all good karmas,
And after practising for innumerable kalpas,
The buddhas will constantly praise them
And expound the meaning of the words of the path
of liberation.

"They will keep the precepts purely and without
defilement,
Like a flower in water that has no attachment.
They will always feel disgust for the three realms
And not be stained by worldly dharmas.

"Their minds will be pure and their karmas will be
pure.
They will have few desires and be content.
They will have extraordinary virtues and will have
noble merits in the future.
They will also abide in the superior path of the
three insights.

"The essential point of their practice is to practise
without speaking.
One should be secure in the Dharma and teach it to
others.
The tathāgatas should well accept one
And entrust to them the treasury of the Buddha-
Dharma.

"One should be afraid of the three realms of
existence
And continually cultivate meditation with a tranquil
mind.
One will then always be protected by the buddhas
And teach a thousand koṭis of sūtras.

"If one teaches a thousand koṭis of sūtras,
One will be far removed from all worldly teachings
And believe in emptiness and tranquillity.
If one teaches their profound meaning,
One's reputation and virtue will be immeasurable,
like an ocean.

"O youth! For immeasurable kalpas
I always praised that buddha without interruption.
I now only speak a little bit about him,
As if it were just a drop of water in the ocean.

"At that time, when the Buddha Narendraghoṣa
Taught this supreme samādhi of quiescence,
The three-thousand great thousandfold world
Was filled with devas and humans.

"When that buddha taught this samādhi of
quiescence,
The great earth shook in six ways.
Devas and humans as numerous as the sands of the
Ganges
Abided on the path of non-retrogression from
bodhi.

"There was a king, the most honourable among
humans,
Called Śirībala.
He had five hundred sons,
Who were handsome and beautiful.

"He had eight hundred million beautiful queens,
All of whom were his palace attendants.
The daughters born to King Śirībala
Were altogether fourteen hundred billion.

"On the fifteenth day of the eighth month, the king
Wished to receive the eight precepts and fast.
Together with eight hundred million nayutas of
people,
He went to the Tathāgata's presence

"And bowed to the supreme one among bipeds.
Then he sat down to one side in front of the
Buddha.
The Tathāgata knew what he wished for in his mind
And taught this superior samādhi to him.

"After hearing this samādhi, the king
Abandoned his royal position as if it were spittle.
He also abandoned all his beloved ones
And renounced the world in the Buddha's presence.

"His wife, the concubines, his son Daṇḍin,
And his daughters all renounced the world.
The concubines, their retinues, and their relatives
Numbered seven hundred and sixty thousand
nayutas.

"The king, his wife, and his son, who renounced the
world
Were firm, brave, and constantly diligent.
They did not stop their walking meditation for eight
years.
When they had finished their walking

"This exceptionally noble king died,
He was reborn in the palace where he originally lived,
Suddenly appearing without the defilement of a womb,
The tathāgata of that time was still in the world.

"His father was named Dṛḍhabala,
And his mother was named Mahāmatī.
When the prince was born, he asked his parents:
'Is the Buddha Narendraghoṣa still in the world?

"'Once, that Narendraghoṣa Tathāgata,
Expounded the supreme samādhi for me,
Not using causes and conditions,
But only once in all existence.

"'The seal of the essence of all dharmas
Is the production of tens of thousands of myriads of koṭis of sūtras.
This is the unsurpassed wealth of the bodhisattvas;
Now, does the Buddha still teach the samādhi?

"'The Buddha teaches the Dharma without destroying the law of cause and effect,
And he can cultivate the supreme noble eightfold path.
The Tathāgata's wisdom sees the world,
And he understands that all dharmas enter the truth,

"'His physical and verbal actions are all pure,
And his mental actions are pure. His knowledge and vision are pure,
And he has transcended all clinging;
Does the Buddha still teach the samādhi?

"'He can know the equality of the aggregates and
realms,
And he has abandoned the appearances of all
faculties.
He has realised the patience of the peace of non-
arising;
Does the Buddha still teach the samādhi?

"'His unhindered eloquence enters the wisdom of
peace,
And he comprehends the wisdom of the difference
between words.
He can transcend all things to which he is attached;
Does the Buddha still teach the samādhi?

"'Knowing the sounds of all languages and being
able to rejoice,
Seeing the buddhas and giving rise to deep joy,
Attaining the gentle and straightforward noble path;
Does the Buddha still teach the samādhi?

"'Not giving rise to anger and always being harmo-
nious and pleasing,
Speaking pleasantly and always smiling,
Seeing sentient beings and speaking to them first;
Does the Buddha still teach the samādhi?

"'Respectfully honouring the elders without
laziness,
Making offerings and paying homage, always
looking up to them,
Their bodies are pure, possessing the white
Dharma;
Does the Dharma King still teach the samādhi?

"'Never being unsatisfied with the white Dharma,
Abiding in seclusion and avoiding wrong livelihood,
Remembering all the stages without forgetting;
Does the Dharma King still teach the samādhi?

"'Having skilful knowledge and supernormal powers
in the aggregates,
Distant from afflictions and subduing the stages,
Able to cut off the ordinary person's path of
speech,
Does the Dharma King still teach the samādhi?

"'Always able to cultivate and progress in all excel-
lent practices,
Distantly leaving transgressions and knowing what
to uphold and what to abandon,
And leaving all intimate affection;
Does the Dharma King still teach the samādhi?

"'Transcending all births in existence,
Recalling past lives and free from doubts,
His mind respectfully upholds the Dharma and
hears the dhāraṇīs;
Does the Buddha now still teach the samādhi?

"'Giving rise to profound and keen superior
wisdom,
Faith and joy unwavering like the king of
mountains,
Attaining the dhāraṇī gate and not regressing,
Does the Bhagavān now still teach the samādhi?

"'Always seeking all pure dharmas,
Always distant from evil dharmas,
His mind does not wander into the faction of
afflictions;
Does the Bhagavān now still teach this Dharma?

"'Those who have completed their studies attain
mastery,
In all meditations, they have exhausted the limit,
Their wisdom can cause faith and joy,
Does the Dharma Muni still live?

"'The wisdom of increasing knowledge of superior
wisdom,
The wisdom of immeasurable wisdom and
equality,
The wisdom of knowing to be born following beings
in the various realms:
The supreme Dharma taught by the King of
Munis;

"'Leaving the household life and renouncing the
world with faith,
Not attached to the three realms and without
reliance,
Subduing the mind and causing joy,
This is the supreme bodhi taught by the Buddha;

"'Not grasping at any dharmas,
Always able to uphold all dharmas,
Believing in the fruits of karma without wavering,
This is the supreme Dharma taught by the
Bhagavān;

"'Knowing the fruits of upholding and violating
precepts,
Eliminating all disputes,
Able to speak without contradiction or dispute,
This is the Dharma taught by the Muni among
bipeds;

"'Enduring patience without anger,
Skilful in answering questions,
Knowing the differences in the meanings of various
teachings,
This is the Dharma taught by the Great Compas-
sionate Bhagavān;

"'Knowing the past and future ranges,
Able to know the nature of the buddhas' teachings
in the three times,
Knowing the wisdom of the divisions of the three
times,
Spontaneously, the Bhagavān expounds this
Dharma;

"'Always able to focus the mind on one object,
Always able to rest the body on the stage of the
noble,
In all deportments, always unchanging,
The king of bulls among humans expounds this
Dharma;

"'Having a sense of shame and conscience, self-
adorned,
Knowing the timely words of the world,
Constantly extending the hand of giving,
The unsurpassed Bhagavān expounds this Dharma;

"'Always able to control the mind with a sense of
shame,
Also, always detesting and leaving behind evil and
unwholesomeness,
Following the dhūta practices and always receiving
alms,
The King of Munis expounds the supreme
Dharma;

"'Always having a sense of shame and always joyful,
Always respectful in making offerings to the
bhagavāns,
Far removed from arrogance and practising
bowing,
The Tathāgata expounds this wondrous and
supreme Dharma;

"'To help those with inferior minds become settled,
To be able to measure the scope of one's wisdom,
To be free from the obstructions of ignorance,
Such an excellent person speaks this Dharma;

"'To be able to enter the wisdom of the mind and
the wisdom of language,
To be able to understand all words definitively,
To be free from all unbeneficial things,
The Dharma King Tathāgata speaks this Dharma;

"'Always being able to be close to good spiritual
friends,
Being free from all unwholesome ones,
Always having faith in the Buddha and being
diligent,
The Muni speaks this unsurpassed Dharma;

"'Knowing that worldly names are merely verbal
expressions,
Always being weary of all worldly suffering,
Being without joy or sorrow regarding gain and
loss,
The Muni speaks this supreme Dharma;

"'If one obtains respect, the mind does not become
arrogant,
If one does not obtain respect, the mind is not lax,
If one is praised following reality, the mind is not
delighted,
Thus is the teacher of the world who speaks this
Dharma;

"'Always abandoning all unwholesome realms,
Not associating with worldly people,
Also not participating in the assembly of [non-
Buddhist] renunciants,
This Dharma is taught by the one with natural
wisdom;

"'The brave one avoids inappropriate places,
Always abiding in the Buddha's practices,
Possessing dignified deportment and a well-tamed mind,
The Buddha teaches this Mother of the Dharma;

"'Always avoiding all ordinary foolish dharmas,
Also, avoiding all defiled household dharmas,
Always protecting all buddha-dharmas,
This Dharma is taught by the one with great wisdom;

"'Speaking little and pleasantly, well in accord,
Being able to speak softly to others,
Subduing all enemies according to the Dharma,
This is the teaching of the sun of tremendous wisdom;

"'Knowing the appropriate amount of food and drink,
Carefully not relying on the dharmas of ordinary people,
If encountering suffering, the mind is not depressed,
This is the excellent teaching of the Tathāgata;

"'If they see the poor, they help them obtain wealth,
If they see those with broken precepts, they arouse compassion and save them,
With a compassionate mind, they open up and awaken them,
This is the supreme teaching of the Tathāgata;

"'Always using the Dharma to guide all beings,
And giving up all wealth and possessions,
Without hoarding the eight dharmas,
These are the teachings taught by the great sage Tathāgata;

"'Praising those who uphold the precepts and
reproving those with broken precepts,
Steadfastly upholding pure precepts without deceit,
Not accumulating wealth and being able to give
it up,
This is the supreme teaching of the Tathāgata;

"'Deeply requesting from all teachers,
Whatever they say, one can practice it all,
Always able to be close to Dharma teachers,
This is the supreme teaching of the Tathāgata;

"'The mind always delights in and respects them,
Also always abiding in right views,
In all wholesome activities, one can make decisions,
This is the supreme teaching of the Tathāgata;

"'To cultivate wholesome practices as foremost,
To skillfully abandon characteristics,
To distance oneself from thoughts and the characteristics of things,
This is the unsurpassed teaching of the Tathāgata;

"'To be able to understand the sūtras,
To skillfully cultivate the meaning of true words,
To realise the wisdom of liberation and always be
skilful,
This is the supreme teaching of the Tathāgata;

"'To speak words that are upright and correct,
The mind and its objects are in accord, and the
words are determined,
Whatever is spoken is without doubt,
This is the supreme teaching of the Tathāgata;

"'Always to cultivate the emptiness of all dharmas,
To abide in the power of the precepts and be fearless,
To roam in all places of tranquillity and concentration,
This is the supreme teaching of the Tathāgata;

"'Not seeking for affection or gain,
The mind without any deceit,
Distant from all evil views,
This is the supreme teaching of the Tathāgata;

"'Attaining eloquence in dhāraṇī,
Wisdom illuminating and boundless,
Continuously expounding the Dharma with pure eloquence,
This is the supreme teaching of the Tathāgata;

"'Long cultivating the four gateways to liberation,
Entering the most virtuous practices,
Practising and upholding the Buddha's teachings,
This is the supreme teaching of the Tathāgata;

"'Following the Buddha's teachings with acceptance,
Abiding in acceptance and free from faults,
Abandoning ignorance and dwelling in wisdom,
This is the supreme teaching of the Tathāgata;

"'Abiding in the ground of skilful means with wisdom,
Cultivating the excellent practices of bodhisattvas,
Practising what is cultivated by good people,
This is the supreme teaching of the buddhas;

"'Always avoiding inappropriate skilful means,
The Tathāgata says this is the ground of
buddhahood,
If one harmonises with wisdom and the Buddha
rejoices,
This is called the supreme teaching of the
Tathāgata;

"'The Buddha's level is vast and not for the two
vehicles,
Fools and the ignorant give rise to slander and deni-
gration,
The buddhas embrace the wise,
This is called the Tathāgata's supreme teaching.

"'The Tathāgata well knows this Dharma door,
The devas respectfully make offerings to him,
The thousand koṭis of Brahmās always rejoice;
Does the Tathāgata still speak this samādhi?

"'The countless thousand nāgas always pay
homage,
The kiṃnara and garuḍa always praise
What is attained under the Bodhi tree;
Does the Tathāgata still speak this samādhi?

"'It is constantly sought by the wise,
It is the excellent Dharma's treasure and wealth,
It is not the unsurpassed medicine of material
giving;
Does the Tathāgata still speak this samādhi?

"'The treasury of wisdom and inexhaustible
eloquence,
It can produce billions of sūtras,
It well knows the three realms with true wisdom;
Does the Tathāgata still speak this samādhi?

"'Speaking of the raft to cross to the other shore,
Not being carried away by the four floods,
Increasing the garland of renown,
Therefore, this samādhi is spoken of.

"'Praising the ten supreme powers,
And praising the great bull king among humans,
The bodhisattva's virtues are supreme and inexhaustible,
Because of attaining this samādhi.

"'Speaking of the mind of kindness to eliminate anger,
Practising great compassion, great joy, and equanimity,
Attaining peace and ease in the Mahāyāna,
Is because of speaking this supreme samādhi.

"'Making lion's roars and speaking of supreme practices,
This is the supreme teaching of the Buddha's wisdom,
The seal of the nature of all dharmas,
The Buddha speaks of such a samādhi.

"'It can attract the wisdom of all kinds of wisdom,
A garden for those seeking bodhi,
It can destroy the army of Māra,
Spoken by the Buddha, the supreme tranquil samādhi.

"'It can produce the merit of right awakening,
This is the seal of the self-nature of all dharmas,
The seal of the wondrous Dharma of non-arising and quiescence,
The supreme samādhi spoken by the guide;

"'It makes those abiding in the Dharma have the art
of illumination,
While not appearing amid enemies,
Subduing the māras and their officials according to
the Dharma,
The guide speaks of this supreme samādhi;

"'It reveals the ground of unobstructed eloquence,
The powers, liberations, and faculties,
The eighteen uncommon qualities of the supreme
ones,
Using this samādhi, one attains these dharmas;

"'The true Dharma of those seeking the ten
powers,
The fundamental cause of the supreme knowledge
of the buddhas,
The Dharma spoken by the Buddha, the Great
Hero,
Out of compassion and to rescue the world;

"'Embraced by the supreme Buddha sons,
Desired by those seeking liberation,
Hearing this tranquil and difficult-to-see samādhi,
The Buddha's sons cherish it.

"'The place where the buddhas are fully endowed
with wisdom,
The bodhisattvas of wisdom arouse the mind of
seeking,
Their minds are pure and free from afflictions,
They should cultivate such a tranquil samādhi;

"'Their bodily actions are pure and their speech is
also pure,
The Tathāgata shows them the gate of liberation,
Free from defilement and the bonds of desire,
They should diligently cultivate this samādhi;

"'Not giving rise to the ground of greed and anger,
They quickly attain great wisdom,
They can give rise to illumination and extinguish
ignorance,
Therefore, they should cultivate this tranquil
samādhi;

"'Those seeking liberation will attain fulfilment,
Those seeking this samādhi will undoubtedly
obtain it;
Free from slander and praise is the Tathāgata's eye;
They should cultivate this samādhi;

"'Travelling through many buddha lands with
supernormal powers,
Their supernormal powers can see the virtues of the
buddhas,
The dhāraṇī gates are not difficult to attain,
They should cultivate such a supreme and tranquil
samādhi;

"'By cultivating the faculty of mindfulness, one
attains bodhi,
And can also uphold the vision of many buddhas,
With subtle wisdom, one explains non-arising,
Practising this samādhi is not difficult.

"'Those who do not accord with the Dharma are
difficult to awaken,
Because they are far removed from all words and
letters,
They cannot understand through sounds,
Because they have never heard of this samādhi, they
do not know it.

"'Wise bodhisattvas have already understood,
They can know, as the Dharma King explains,
Silent and unblemished, they can measure it,
But only for the sake of saving the world.

"'With courageous diligence, they can uphold well,
Steadfastly protecting mindfulness and never
losing it,
Exhausting the wisdom of suffering and the wisdom
of cessation,
Does the Buddha still speak of this samādhi?

"'Explaining that all dharmas are unborn,
And also explaining that all in existence is born,
Is the supreme wisdom of the buddhas and
tathāgatas;
Does the Buddha still speak of this samādhi?'

"'This Dharma was revealed by the dharmic youth
And eighty koṭis of a thousand nayutas of beings
Attained the patience of conforming to the sound
of victory,
And non-retrogression from supreme bodhi.'

"The King Dṛḍhabala replied to his son,
'This Buddha, the Bhagavān, is still here.'
The king asked the youth:
'Where did you hear this Dharma?'

"The son said: 'Listen, O Kṣatriya King!
I have seen ten billion buddhas,
And in one kalpa, I entirely made offerings to them
all,
And asked about this tranquil samādhi.

"'In ninety-four kalpas,
I always attained the knowledge of past lives,
And was not born from a womb,
Because of the power of practising this samādhi.

"'I always listened to the Dharma from those
buddhas,
Deeply believed in it after hearing it, and cultivated
it,
I always firmly generated this faith,
Confident that I would attain bodhi without doubt.

"'When I receive, uphold, and recite the samādhi,
If someone comes to ask me,
Even in dreams, I will have no doubts,
And must certainly attain the unsurpassed path.

"'I have attained freedom from greed and
attachment,
And know for sure that I will become a buddha,
Also, I always arouse the joy of curiosity,
Not knowing when I will attain bodhi.

"'To study and uphold the supreme samādhi,
If there is a bhikṣu who teaches me,
I will give rise to respect for that person,
Like respecting all buddhas.

"'I will teach that person one gāthā,
When practising the bodhisattva's patience of
accord;
With a sound mind, I look up to him like a good
teacher,
Humbling my form and respectfully making
offerings.

"'Among the bhikṣus of old, young, and middle
age,
With a sense of shame, modesty, and humility, I give
rise to respect,
I respect them and attain present renown,
So that the merit and virtue of my future lifetimes
will increase.

"'I did not delight in disputes that were contrary to
the Dharma,
And I was able to abide in few affairs.
I was able to know the evil deeds that lead to evil
realms
And the good deeds that lead to good realms.

"'Those who are negligent and do not accord with
the Dharma
Hear unpleasant words from them,
And also contemplate their own evil deeds.
But whatever deeds are done, there is no loss or
destruction.

"'At such a time, I am neither angry nor arrogant.
The Buddha taught the diligent practice of the
power of patience,
And the buddhas always praised patience.
It is easy to attain the path to bodhi by practising
patience.

"'From the start, I maintained pure precepts,
And also caused sentient beings to abide in pure
precepts.
I always praised the supreme precepts,
And because they abided by pure precepts, people
had faith in them.

"'I always praised in the araṇya wilderness,
Also, I abided by the pure upholding of the
precepts.
I encouraged people to practice the eight precepts,
I also taught them to train for bodhi.

"'I encourage people to cultivate pure, noble
conduct,
And teach them to abide by the meaning of the
Dharma.
I reveal the path to bodhi for others,
And after death, they will see many buddhas.

"'I recall in a past life, for a kalpa,
There was a buddha named Svarāṅgaghoṣa,
Before whom I made a great vow,
Always enduring the power of patience without
wavering.

"'When I made this vow,
It was 84 million years ago,
At that time, Māra came to ridicule and scold me,
But my mind was never disturbed.

"'At that time, having subdued Māra's officials,
Knowing my firm power of kindness and patience,
With a pure mind, he bowed at my feet,
And five hundred people generated bodhicitta

"'In the past, I was not stingy,
Always praising the practice of giving, rich and
abundant,
With a reputation for wealth,
In times of famine, I was a benefactor.

"'If there are bhikṣus who uphold this samādhi,
Or cultivate it and teach it to others,
They will always make offerings to them,
With this in mind, they will attain buddhahood.

"'At that time, I had that unsurpassed karma,
Seeing the Buddha, the Bhagavān, the supreme among humans,
Life after life, constantly receiving the complete precepts,
Becoming a bhikṣu who listened to the Dharma teacher.

"'I always enjoyed practising the dhūtas,
Also dwelling in the empty and tranquil araṇya wilderness groves,
Not for the sake of food and drink, being deceitful,
But rather knowing contentment with even a little.

"'I was never jealous at any time,
And never dwelt in a household.
Not dwelling in a household, I was not envious,
And delighted in the araṇya wilderness without retrogressing.

"'At that time, I always abided in the practice of loving-kindness,
Even if there were slander and abuse, I did not become angry.
With a mind of loving-kindness and compassion, I was well-tamed and gentle,
And the garland of my reputation filled the ten directions.

"'I always cultivated few desires and knew contentment,
Delighted in ascetic practices and cultivated the araṇya wilderness,
Also, constantly receiving alms without weariness,
With firm vows that did not waver.

"'Cultivating the practice of faith, always pure,
My faith in the Tathāgata increased,
Because of the superior benefits of believing in the Buddha,
My faculties were not deficient and always upright.

"'Just as the Buddha taught, I was able to practice,
Accomplishing such firm practices,
What benefits are there in these firm practices?
The devas made offerings and joyfully encouraged me.

"'The merits I have expounded,
The supreme virtues of the world and other virtues,
The wise should cultivate and study them,
For those who seek the path of bodhi.

"'I now recall the difficult practices I practised,
Always practising in the past;
If I were to expound on them at this time, it would take too long,
So let us go together to the Buddha's presence.'

"The bodhisattva of great wisdom and virtue,
Having attained the five supernormal powers,
Also went to the Buddha with his spiritual powers,
Along with many thousands of brahmā deva kings.

"King Dṛḍhabala was overjoyed,
Together with his retinue of billions of people,
They all went to the honoured Tathāgata,
Prostrated and touched his feet, standing before the Buddha.

"The Buddha then knew the king's joyful desire,
And expounded this samādhi for the king,
When the king heard this samādhi,
He abandoned his royal position and left home.

"After leaving home, he received this samādhi,
Having taken up and borne it, he read and recited it
and explained it to others,
After which he passed away after six thousand
kalpas,
And attained buddhahood, as a buddha named
Padmottara.

"The king had a retinue of six hundred billion
people,
All of whom went to the Buddha at the same time
as the king,
When they heard this supreme samādhi,
They were overjoyed and also left home.

"Those who left home in this samādhi
Took up, bore, read, recited, and explained it for
others;
After sixty nayutas of kalpas have passed,
All became buddhas in the same kalpa,

"With the name of Buddha Anantajñānanottara,
And they were worshipped by countless humans
and devas;
Each of those buddhas with great renown,
Liberated as many beings as the sands of the
Ganges.

"The King Dṛḍhabala was my [father, and I was
Śirībala],
And I practised the supreme and wondrous
bodhisattva conduct;
The five hundred sons of mine in the past
At last became Dharma protectors.

"For a thousand koṭis of kalpas like this,
I was courageous and diligent, free from laziness,
Single-mindedly seeking this supreme samādhi,
Solely for unsurpassed bodhi.

"O youth! If there are bodhisattvas
Who wish to attain such a supreme samādhi,
They should be courageous and diligent, not
sparing their lives,
And should learn from me to be diligent."

# FASCICLE V

# 18. THE ENTRUSTMENT OF THE SAMĀDHI

The Buddha again told the youth Candraprabha:

"If bodhisattva mahāsattvas uphold, read, recite, explain to others, and cultivate following this *Samādhi Sūtra*, they will attain four kinds of merits. What are the four? First, they will perfect and fulfil merit and virtue; second, enemies will not harm them; third, they will perfect boundless wisdom; fourth, they will perfect immeasurable eloquence.

"O youth, if there are bodhisattva mahāsattvas who can uphold, read, recite, contemplate, and widely explain this *Samādhi Sūtra* to others, they will attain these four kinds of merits."

At that time, the Bhagavān spoke this gāthā:

"Accomplishing merit and always being fulfilled,
At all times, it is always uninterrupted;
Because of upholding this samādhi,
One attains the realm of the tathāgatas.

"Being guarded by the merits of courage and
strength,
At all times, it is always accomplished;
Practising this supreme tranquil meditation,
One will undoubtedly attain unsurpassed supreme
awakening.

"They have no enemies at all,
Enemies never harm them;
Their wisdom is accomplished and completely
fulfilled,
At all times, it is always uninterrupted.

"That person accomplishes immeasurable wisdom
And also perfects boundless wisdom
With immeasurable and boundless eloquence
Because they uphold this supreme meditation;

"They accomplish a whole accumulation of merit
And also perfect the supreme bodhisattva conduct
They have no enemies at all
Because they uphold this tranquil meditation;

"Their wisdom is vast and boundless
And they accomplish boundless eloquence
Their voice is beautiful and very pleasing
Because they expound this supreme meditation;

"They are loved by good friends and wise ones
Because they can proclaim their own meaning
All people know they are a treasury of merit
Because they expound this supreme meditation;

"They obtain excellent offerings and fine clothing
And also obtain excellent and superb delicacies
Their appearance is upright and very pleasing
Because they uphold this tranquil meditation;

"They often see the buddhas, the bhagavāns
And make unequalled offerings to the buddhas
They have no obstacles at all
Because they uphold this supreme meditation;

"They dwell in front of the buddhas and praise
them
With joyful hearts, they speak hundreds of
wonderful verses
And do not diminish their wisdom
Because they expound this tranquil meditation;

"The Ten-Powered Bhagavān sits before them
With a body adorned with the marks of perfection
Pure and stainless like a golden mountain
Because they cultivate this supreme meditation;

"Their wisdom is never diminished
Their abundant learning and wisdom are also
sufficient
They accomplish the supreme great Dharma
treasury
Because they expound this samādhi;

"Their wisdom is vast and immeasurable
They speak for hundreds of kalpas without
exhausting it
Hearing this profound and tranquil meditation
Because they abide according to the Buddha's
teachings;

"They are not born in any difficult place
Thus, O sons of the Buddha, they are always kings
They govern the country according to the Dharma
and are always peaceful
Because they uphold this supreme meditation.

"For countless, boundless billions of kalpas,
The ten-powered ones may speak of their merits
and benefits,
But even speaking of a small portion cannot exhaust
it,
Like a drop of water from the great ocean."

At that time, the youth was thrilled,
Suddenly, he rose from his seat,
Facing the Buddha with his palms joined,
And spoke these words of praise with great joy:

"The Bhagavān, the Great Hero, is truly
extraordinary,
Being a light for the world;
The Great Muni, the Bhagavān, speaks of merit,
Revealing such supreme benefits.

"O Great Sage, Bhagavān, please explain it for me,
Out of compassion and to save me;
What person in the future age
Will be able to hear such a sūtra,

"With a voice like the kalaviṅka bird,
Deep and far-reaching, thundering and delightful,
Possessing immeasurable supreme wisdom?"
He told Candraprabha, the youth:

"Listen carefully, I will now explain
The supreme, subtle, and wondrous practices,
If you wish to protect and uphold the Dharma,
Listen to and accept this *Samādhi Sūtra*;

"With a reverent mind, make offerings to all
buddhas,
With a pure mind, seek the wisdom of the Buddha,
And also cultivate the mind of compassion,
Listen to and accept this sūtra;

"Accomplish the practices of austerity and avoid
faults,
Cultivate the forest of merit of tranquillity,
And abide in supreme and wondrous wisdom,
Listen to and accept this *Samādhi Sūtra*;

"Those who practice evil among sentient beings
And those who violate and destroy the precepts,
Such evil bhikṣus
Cannot hear this *Samādhi Sūtra*;

"Those who courageously practice the pure
practices
And whose minds are free from defilement
Are always protected by the buddhas:
This sūtra will fall into the hands of such people;

"If one serves and makes offerings to immeasurable
buddhas
With respect and reverence,
This person will be born in the future age
And this sūtra will fall into the hands of such a
person.

"If a person in a past life
Practised evil in the non-Buddhist paths,
When he hears this sūtra,
His mind will not be happy, and he will give rise to
slander and detest it;

"He will have renounced the household life in the
Buddha-Dharma,
But will not seek nirvāṇa for a livelihood,
And will be bound by stinginess and jealousy;
He will undoubtedly slander the Buddha's sūtras;

"He will be attached to others' households and be
stingy,
And will be protected by Māra Pāpīyān,
He will seek only benefits and offerings, break the
precepts,
And certainly not believe in the Buddha-Dharma;

"He has not planted good roots in the past,
Has not attained wisdom and gives rise to
arrogance,
And is a foolish ordinary person who relies on the
view of self;
He will also have no faith in the latter age;

"In worldly meditative absorption,
He will think he has attained the fruition of real-
isation,
And will consider himself an arhat who eats others'
offerings;
He will undoubtedly slander the Buddha's supreme
awakening.

"If all the people of Jambudvīpa,
Destroy all the stūpas and monasteries,
If one slanders the bodhi of the Buddha,
The fault is more significant than that;

"If one kills an arhat,
The fault is immeasurable and boundless,
If one slanders the sūtras,
The fault will receive a retribution greater than
that.

"Who can be courageous in this,
In the evil world of the last age,
When the right precepts and right Dharma are
destroyed,
To reveal and expound such sūtras?"

The youth wept in grief and stood up,
Joined his palms together and spoke these words:
"Today I will roar the lion's roar
In front of the supreme Dharma King.

"After the Tathāgata's nirvāṇa,
In the future evil age,
I will not begrudge my body and life
To widely propagate such sūtras.

"I will endure the path of words spoken by fools,
Extremely slanderous and defaming,
Abusive, disparaging, and terrifying,
With courageous and diligent endurance.

"I shall eliminate all evil karma
Created in past lives,
And internally, not give rise to anger
But certainly abide in the Buddha-Dharma."

With a pure and wondrous golden-colored hand,
He patted the crown of the youth Candraprabha,
The Tathāgata spoke in a gentle and pleasant
voice:
"Candraprabha, you have great majestic virtue.

"I shall now give you protection,
So that in the future age
You will not have any obstacles,
Difficulties in life, or obstructions to the pure
practices."

Others arose at that same time.
Eight hundred bhikṣus who would uphold the
Dharma,
Who said: "In the future age,
We will indeed protect and uphold this sūtra."

At that time, many koṭis of yakṣas and nāgas
Immediately rose from their seats
And there were also other eight nayutas
Who requested the Bhagavān, saying:

"We will protect those bhikṣus
Who have risen from their seats
In that evil world of the final age
And we will certainly protect those bhikṣus."

When this sūtra was spoken,
By the Buddha's supernormal power,
All the worlds as numerous as the sands of the
Ganges,
Countless buddha lands, all shook.

In the worlds that shook,
Innumerable buddhas appeared following the trans-
formations of the worlds,
All emanations of Śākyamuni,
Expounding this sūtra.

All the buddha lands,
Inconceivable billions of sentient beings,
All heard this supreme Dharma,
And abided in the wisdom of the buddhas and
tathāgatas.

In this world, and in buddha lands,
There were nine billion devas,
All of whom aroused the aspiration for bodhi,
And scattered wonderful flowers over the Buddha:

All bhikṣus, bhikṣuṇīs,
Upāsakas, and upāsikās,
Their number was seven billion and six hundred
million,
All heard this sūtra.

The Muni, the King of the Bhagavāns, gave them a
prophecy:
"You will surely see the honoured ones among
bipeds,
Their number is like the sands of the Ganges,
All are practising the bodhisattva path.

"You will make offerings and venerate those
buddhas,
Seeking the wisdom of the Tathagata,
And in the presence of all those buddhas,
You will all be able to hear this wondrous sūtra.

"After eight billion kalpas,
You will all become honoured tathāgatas,
And in one kalpa,
You will liberate sentient beings and bring them
peace and happiness.

"You will make the supreme and excellent
Offerings to Maitreya Tathāgata,
Upholding the true and wondrous Dharma of that
Buddha,
And all be born in the Land of Sukhāvatī.

"That Tathāgata, free from defilement,
Is called Amitābha Buddha,
And you will make extensive and excellent offerings
to him,
Seeking the unsurpassed bodhi.

"For seventy asamkhyas,
You will fulfil such a number of kalpas,
Not falling into any evil realms,
And hear this wondrous sūtra.

"If there are those in the future who
Hear this sūtra,
And after hearing it, weep with tears falling,
Those people have already made me offerings.

"I now urge all of you:
Whatever I have done in the past and the present,
It is by this that I attain the path of bodhi.
Therefore, I entrust this sūtra to you."

# 19. THE TEACHING OF THE INCONCEIVABLE DHARMA OF THE BUDDHAS

[The Buddha continued:]

> "Therefore, O youth, if bodhisattva mahāsattvas wish to seek such inconceivable Dharma teachings spoken by the buddhas, they should skillfully know them, they should inquire about inconceivable Buddha-Dharma, they should deeply believe in inconceivable Buddha-Dharma, they should skillfully seek inconceivable Buddha-Dharma, and when they hear inconceivable Buddha-Dharma, they should not be afraid, they should not increase their fear, and they should never be afraid."

> At that time, the youth Candraprabha addressed the Buddha, saying:

> "O Bhagavān! How should bodhisattvas skillfully know inconceivable Buddha-Dharma? How should they inquire about inconceivable Buddha-Dharma? How should they deeply believe in inconceivable Buddha-Dharma? How should they not be afraid when they hear inconceivable Buddha-Dharma, not increase their fear, and never be afraid?"

At that time, there was a gandharva son named Pañcaśikha, together with five hundred gandharva sons of the same class, all holding various

musical instruments and following the Buddha to make offerings to the Buddha. At that time, Pañcaśikha thought:

> "Just as I have made offerings to Śakra, lord of the devas, and the thirty-three devas, now I will make offerings to the Tathāgata, the deva of devas, the worthy one, the fully awakened one, with this song and musical sound."

At that time, the gandharva son Pañcaśikha and the other five hundred gandharva sons all simultaneously struck beryl lutes and produced terrific songs.

At that time, the Bhagavān thought:

> "I will use my unconditioned supernormal powers to enable the youth Candraprabha to attain single-mindedness in inconceivable Buddha-Dharma teachings, and also to make the musical instruments and songs of the gandharva son Pañcaśikha appear wondrous."

At that time, by the supernormal power of the Buddha, the five hundred musical instruments sounded harmoniously. They produced sounds of non-desire, sounds in accord with the Dharma, and sounds connected to the Dharma, namely:

> "In one hair pore, many buddhas appear,
> Their number like the sands of the Ganges,
> So too are the Buddha lands,
> Their bodies empty and without characteristics.
>
> "In one hair pore, the five realms appear,
> Including hells, animals,
> Hungry ghosts, devas, and humans,
> All cool and without oppression.
>
> "In that hair pore, oceans, ponds,
> Streams and springs appear,
> All without oppression and constriction,
> This is called the inconceivable Buddha-Dharma.

"In that hair pore, mountains appear,
Mount Sumeru,
Mucilinda and Mahāmucilinda,
This is called the inconceivable Buddha-Dharma.

"In that hair pore, hells appear,
With the burning heat of the hot hells and the
freezing cold of the cold hells,
And sentient beings are born there,
Experiencing immeasurable extreme suffering.

"In that hair pore, heavenly palaces appear,
Majestic palaces sixteen yojanas wide,
Innumerable devas in those hair pores,
Experiencing the extreme bliss of the devas.

"In that hair pore, a buddha appears in the world,
The Buddha-Dharma is extremely flourishing,
But the ignorant cannot see it,
Such are their impure past actions.

"In that hair pore, they hear the Buddha's nirvāṇa,
Or sometimes they hear the extinction of the
Dharma,
In that hair pore, they may hear,
The Buddha is now present, expounding the
Dharma.

"Some people in the tip of a hair
Think their lifespan is endless;
Some at the tip of a hair hear of short life
And are born and perish without long abiding;

"Some in the tip of a hair have this thought:
'I have seen the Buddha and made offerings.'
The Buddha has not appeared, and there is no
offering,
But they are joyful with their own thoughts.

"It is like someone in a dream
Who is attached to the five desires and experiences
bliss;
When they wake up, they do not see the things of
desire,
But because of the dream, they falsely see this.

"What is seen and heard is remembered as the
Dharma,
Like dream thoughts without true reality;
If one attains this samādhi,
One can fully understand such Dharma,

"Always experiencing bliss in the world,
Neither loving nor hating without attachment,
Consistently delighting in the mountains and forests,
Constantly experiencing such śramaṇa bliss.

"If a person has no attachments,
Far removed from all possessions,
Wandering the world like a rhinoceros,
Like the wind blowing in the sky without
obstruction.

"Cultivating the path and arousing true wisdom,
All dharmas are empty and without self;
If one can cultivate such Dharma,
That person's eloquence is boundless.

"This person always experiences bliss,
Their mind is not attached to the world,
Their mind is like the wind in the sky,
Without grasping at the dear or non-dear.

"It is difficult to live together with those who are not loved,
And it is difficult to be apart from those who are dear.
Abandoning these two kinds of companions,
One who seeks the true Dharma is happy.

"If one hears sounds and gives rise to craving,
This person will undoubtedly give rise to anger.
Enveloped by delusion and arrogance,
Through the power of arrogance, one obtains suffering.

"If one can abide in equanimity,
Skillfully humble and without arrogance,
Free from the dear and non-dear,
One can always abide in joyful conduct.

"Abiding in precepts and being well purified,
With a mind free of defilements, one delights in meditation.
Consistently delighting in dwelling in the mountains and forests,
This person leaves behind all doubts forever.

"If a person harbours delusions and inverted views,
Foolish and always delighting in desires,
Like a vulture craving for carrion flesh,
This person will certainly follow the power of Māra."

When these verses were spoken, Candraprabha attained single-minded abiding in the inconceivable, profound Buddha-dharma and was able to expound the sūtras. At that time, the gandharva Pañcaśikha and others achieved the patience of following sounds; immeasurable and boundless sentient beings aroused the aspiration for unsurpassed, perfect awakening, and immeasurable sentient beings attained peace and benefit among humans and devas.

# 20. INDRAKETUDHVAJARĀJA

At that time, the Buddha told the youth Candraprabha:

> "Bodhisattva mahāsattvas should be well-determined regarding all wholesome roots, merits, and Dharma benefits. They should not be involved in many things. They should avoid evil companions. They should rely on good companions. They should always consult with good companions. They should delight in hearing the Dharma without ever being satisfied. They should always rejoice. They should always seek the Dharma. They should always uphold the Dharma. They should expound the true Dharma. They should skillfully consult with bodhisattvas. They should regard bodhisattvas as their teachers. They should respect Dharma masters as if they were their own teachers.
>
> "O youth! If there are bodhisattvas who can receive and practice this Dharma, they will attain inconceivable perfect eloquence, attain faith, and deeply enter the inconceivable ocean of the Buddha-Dharma. They will attain certainty in the inconceivable and profound Buddha-Dharma, and be able to illuminate among humans and devas."

Thereupon, the Bhagavān uttered a gāthā, saying:

"In the past, many billions of kalpas ago,
Incalculable and inconceivable,
There was a buddha, the Honoured One among
Bipeds,
Named Indraketudhvajarāja.

"At that time, the Buddha spoke this samādhi,
Saying there are no sentient beings, no soul,
Like bubbles, flames, and lightning,
And all dharmas are like the moon in water.

"Sentient beings and souls cannot be obtained,
Passing away in this world and being reborn in
other worlds,
The karma they create is not lost,
And the rewards and retributions of black and
white karma are also not lost.

"The supreme Dharma gate of cause and effect
being in accord,
The subtle and challenging to see buddha land,
The meaning of words and phrases cannot be
obtained,
This is the wonderful bodhi spoken by the Buddha.

"Accumulating dhāraṇīs and great wisdom,
Nayutas of sūtras emerge from samādhi,
The path practised by billions of buddhas:
The Buddha speaks of such a samādhi.

"It can destroy all illnesses,
Gathering the merit and wealth of all bodhisattvas,
Praised by all the buddhas,
And worshipped by nayutas of devas.

"Speaking the truth to all ordinary beings,
Always staying far away from all non-Buddhist
teachings,
The supreme wealth of precepts praised by the
buddhas,
Like lightning in the sky, is challenging to grasp.

"In the past, in the presence of countless billions of
buddhas,
The wise ones practised precepts and giving,
Staying far away from bad friends for a long time,
Obtaining the unsurpassed wealth of their fathers.

"There was a bhikṣu who was a Dharma master,
Practising the pure conduct of a wise son,
Hearing this Dharma and following it,
Giving rise to the supreme bodhicitta.

"That Buddha Indraketudhvajarāja,
Addressed the Dharma Master Bhikṣu, saying:
'Bhikṣu! Bhikṣu, the first difficulty,
Is the difficulty of giving rise to bodhicitta.

"'Guard the precepts like a maṇi jewel,
Associate with good friends and accord with bodhi,
Always stay far away from bad friends,
And quickly attain the unsurpassed fruit of bodhi.'"

# 21. THE PAST

[The Buddha continued:][1]

"In the past, in this Jambudvīpa,
Two sons of a householder who were not negligent,
Left home to enter the Buddha-Dharma,
Like rhinoceroses relying on mountains and forests.

"They attained the four dhyānas and had spiritual
powers,
Were skilled in all verses and treatises, fearless,
Understood the characteristics of earth and space,
And could travel through the sky like flying birds.

1. According to the Hodgson and Shastri manuscripts, and the Tibetan, in this story, the two Dharma masters were Dīpaṅkara and Śākyamuni in a past life; Maitreya was the king; Candraprabha was the deva who helped him; Devadatta was the evil younger brother.

"When they peacefully abided in a cool forest grove,
The forest flowers were luxuriant and incredibly
wondrous,
All kinds of strange birds came to gather
When the two sons of the householder spoke with
each other.

"At that time, a king went out hunting,
Heard their voices and came to them,
The king respectfully listened to the Dharma,
And deeply loved and respected the Dharma
masters.

"The king then exchanged greetings with them,
And sat down in front of them.
The king had many attendants,
Six hundred million people following the king.

"Those two Dharma masters, among them,
together,
Saw the king and said: 'Listen well,
The appearance of buddhas in the world is
extremely rare,
We only pray that the great king will not be
negligent.

"'Life is fleeting and does not last long,
Like a mountain torrent rushing downstream,
Bound and oppressed by old age, sickness, and
death,
No one can save you like your own practice.

"'I only pray that the great king will protect the true
Dharma,
Establishing the Dharma of the ten-powered
buddhas;
In the evil world of the latter age,
You should abide as a friend of the Dharma.'

"Thus, those immeasurably wise ones,
With compassionate minds, spoke to the king;
The king and his six koṭis of retinues,
All gave rise to the unsurpassed bodhicitta.

"At that time, the king heard these pure Dharma phrases,
The gentle, tranquil, and wondrous words,
His sound mind leapt with joy and delight,
Bowed his head in reverence and took leave.

"At that time, there were countless other bhikṣus,
Who entered the king's palace for the sake of offerings and out of respect,
The king knew that their conduct was not upright,
And they were not respectful towards those with virtue.

"The Dharma of the past guides had already ended,
After that, during that age of decline,
Those who are vessels of virtue were extremely rare,
And there were countless who were negligent.

"The bhikṣus who were stubborn, stingy, and arrogant,
Seeking offerings and respect, attached to various views,
Did not truly understand the Buddha-Dharma,
And spoke to the king with multiple non-dharmas:

"'We should kill those Dharma masters
Who initially taught the king emptiness and cessation,
Encouraging the king and us to cultivate emptiness and cessation,
Not showing the king true nirvāṇa at all.

"He has destroyed all karmic retribution;
The deceitful one speaks of the emptiness and non-existence of the aggregates;
If we can kill those Dharma masters,
We will surely enable the great Dharma to endure for a long time.'

"At that time, there was always a divine protector of the king,
Who was the king's good friend from the past,
Protecting the king for a long time, causing him to avoid evil.
That deva told the king, saying:

"'May the king be careful not to give rise to this thought!
The words of evil friends are incredibly frightening.
Do not, at the place of the wise and sagacious Dharma masters,
Use the words of evil people to give rise to killing and harming.

"'Great king, do you not remember
What the bhikṣus in the forest said?
In the future, in the evil world of the latter age,
The king should abide following the Dharma.'

"The deity spoke true words for that king,
Not to abandon the Buddhadharma.

"At that time, the king had another evil younger brother,
Who was in charge of a border region,
And at that time, an evil bhikṣu went to teach him:

"'Advise him to kill the Dharma masters who speak of emptiness and cessation
And encourage me to practice for a long time,
Not wanting me to seek nirvāṇa.

"'Great king! Your elder brother is highly foolish
and evil,
He does not want you to live at all.'
There were two bhikṣus who were terrible teachers,
Who used their spiritual powers to travel through
the air:

"'Because we know, we have come here!
Now we shall tell the great king everything:
You should quickly kill the two mantra-masters,
Be sure to do it promptly; do not have regrets about
it later.'

"The king's younger brother then put on armour;
Following the words of the evil people, he went
there,
Together with all the armies,
Going to the forest to the bhikṣu.

"The nāgas and yakṣas in the forest,
Knowing the evil intentions of the king's younger
brother,
Rained down sand, gravel, and stones, exceedingly
terrifying,
Destroying the king's [younger brother] and his
armies.

"Now we should observe these words of evil
friends,
Destroying such a great king['s younger brother's]
retinue,
Making him give rise to anger towards the Dharma
masters
And making him fall, for sixty lives, into Avīci Hell;

"At that time, the evil bhikṣu of attachment,
Persuading and transforming such a kṣatriya king,
Afterwards, for ten billion lives,
Experienced immeasurable suffering in the hells.

"The devas who advised and guided that king,
And the others who protected the Dharma masters,
Seeing buddhas as numerous as the sands of the
Ganges River,
Paid homage to the buddhas, made offerings, and
practised the Dharma.

"That king's retinue of six hundred million,
All who went together with the king to listen to the
Dharma,
Those who gave rise to the aspiration for the Path,
Each attained buddhahood in separate worlds.

"The lifespan of those buddhas was many billions
of years,
Their wisdom being incomparable and incon-
ceivable;
Those people all cultivating this samādhi,
Having spoken it [to others], will all attain
parinirvāṇa.

"Obtaining a hearing of such supreme and
wondrous wisdom,
They were able to gather the meritorious Dharma
teachings of morality;
Vigorously advancing, not being negligent,
They always stayed far away from all evil friends."

# 22. THE TEACHING ON THE BODY

[The Buddha continued:]

"O youth! A bodhisattva mahāsattva should not become attached to the body and must be able to relinquish life. Why is this so?

"O youth! If one is attached to the body, one engages in unwholesome dharmas. Therefore, a bodhisattva should understand both the form and Dharma bodies. Why is this so? The Dharma body of the buddhas is not associated with the form body; the buddhas manifest through the Dharma body, not through the form body."[1]

1. This marks the end of the equivalent of chapter 22 in the Tibetan, called "The Teaching on the Body," with an additional chapter 23 called "The Teaching on the Tathāgata's Body." In the Sanskrit, chapter 22 continues with the material equivalent to chapter 23 in the Tibetan. This results in a mismatch by one chapter between the Tibetan chapter numbers and Sanskrit chapter numbers for much of the sūtra. For ease of reference to the translation from Tibetan by 84000, this translation aligns chapter titles and numbers with the Tibetan chapter titles and numbers.

# 23. THE TEACHING ON THE TATHĀGATA'S BODY

[1][The Buddha continued:]

"O youth! Therefore, if a bodhisattva mahāsattva wishes to practice what the buddhas practice, to seek the Tathāgata's body, to seek the Tathāgata's wisdom, to understand the Tathāgata's body, and to understand the Tathāgata's wisdom, they should uphold, recite, widely explain to others, and cultivate the teachings of this *Samādhi Sūtra*.

"O youth! The Tathāgata's body arises from boundless merit. The Tathāgata explains one principle, namely: all dharmas arise from causes; they are free from all characteristics, due to being profoundly subtle; dharmas are boundless and without limits; dharmas are without characteristics because they are devoid of characteristics; dharmas are unwavering, well-established; dharmas are non-dual, having only one characteristic; dharmas are invisible, beyond the range of the eyes; dharmas are inconceivable, beyond the mind's realm; dharmas are unshakable, free from conceptual fabrication; dharmas are indescribable, beyond sound and words; dharmas have no abode, free from dwellings; dharmas have no dwelling, free from speech and sound; dharmas have no reliance,

1. From here on, the translation's chapters follow the Tibetan chapter numbering.

transcending all views; dharmas are without the outflows, beyond all retribution. Because the mind is firm and free from all desires, because the unshakeable mind is free from all anger, and because firm and correct wisdom transcends all ignorance, the emptiness of all dharmas is declared; there is no arising, for all arising is cut off; because impermanence is but a verbal designation; the sound of liberation is free from sound; because there is sound due to thought; due to harmonisation, there is unity. Due to the conventional and ultimate truth, due to the coolness free from afflictions, due to the ultimate truth being following reality, due to freedom from afflictions being nirvāṇa, due to being unbroken and unconquerable, due to the cessation of clinging to conceptual elaborations, due to being free from conceptual fabrication and beyond clinging, due to being boundless and expressing merit, due to being beyond the subtlest particles and expressing subtlety, due to the sequential arising of great supernormal powers, due to attaining the power of unobstructed freedom, due to being unbreakable and firm, due to being boundless and with endless names, due to the vast and great compassion as the fundamental practice, this is the Tathāgata's body."

At that time, the Bhagavān spoke this gāthā:

"If there is one who wishes to see the world's kin,
And know how the Buddha's body is,
After cultivating this samādhi,
They will know the Tathāgata's body

"The Buddha's body arises from merit,
Pure and radiant is his form,
Equal to empty space in its characteristics,
In all its various differences, none can be found.

"The Buddha's bodhi is thus,
His form and features are likewise,
His form and features are inapprehensible,
The Tathāgata's body is also thus.

"The bodies of bodhi and appearances,
The worlds of the buddhas are the same,
The powers, the dhyānas, the liberations,
Are all of one characteristic.

"The Buddha's essence is just so,
The Tathāgata's kin is likewise,
None can see the Buddha,
How can fleshly eyes see the Perfect Awakening?

"Countless beings say thus:
'I have seen the buddhas,
With golden, wondrous, incomparable bodies,
Illuminating all worlds.'

"Due to the buddhas' empowerment,
With their power, they can perform supernormal deeds,
And can see that body,
Adorned with various wondrous marks.

"Manifesting according to the vast and broad characteristics,
No one in the world can see those marks,
If there is one who knows the body's marks,
The Buddha and the world would be indistinguishable.

"If there is one who knows the body's measure,
Which is said to be all the tathāgatas,
The Buddha's body is without a body, without differences,
Humans and asuras are likewise.

"All minds are empty and still,
Receiving various retributions,
Name and form, features and characteristics are thus,
Pure, complete, and radiant.

"There is none who can know,
Who cultivates this tranquil samādhi,
Only the world's kin,
Who cultivates for countless kalpas.

"Boundless pure Dharma arises,
From this samādhi,
Due to the power of samādhi's effects,
Others do not see my body.

"If there is such a mind,
Name and form are likewise,
Each kind of mind is different,
Name and form are also thus.

"If one conceives in gross terms,
Name and form also follow that;
Whether name and form are gross or subtle,
They arise from thought.

"If one thinks in subtle terms,
Name and form are also like this;
If one's name and form are not attached,
Their mind and body are radiant.

"I recall past lives,
Seventy asaṃkhyeya [kalpas]:
These three kinds of evil thoughts,
Have never arisen from the beginning.

"Due to the mind free from the outflows,
Through inconceivable kalpas
For the sake of benefiting sentient beings,
Others do not see my body.

"If there is one who abandons such a thing [as the
three kinds of evil thought],
Their mind and intention relinquishing it,
That person will never again,
Associate with that thing.

"My mind is liberated,
From all kinds of things,
Able to know their nature,
And give rise to wisdom.

"In countless Buddha fields,
I manifest and transform,
To teach the Dharma to sentient beings,
Therefore, I cannot be seen.

"Without form, without features,
Just like empty space,
My body is indescribable,
For words have been cut off.

"The Dharma body is heroic and powerful,
That body is born from the Dharma,
It has never had a physical body,
But it is spoken of as the Buddha.

"If one speaks of this body,
And after hearing that description, one experiences
joy;
The māra pāpīyans,
Cannot find an opportunity.

"Hearing this profound and subtle Dharma,
Without giving rise to fear,
Without clinging to life:
One does not slander the Buddha's bodhi.

"Countless sūtras,
Truly explained by wisdom,
Illuminate for sentient beings,
Wherever they go.

"O youth! This is the Tathāgata, the Arhat, the Perfectly Awakened One. If one wishes to know the Tathāgata's characteristics and deeds, they can never comprehend whether they are blue, or blue-coloured, or similar to blue, or blue-like in appearance, whether yellow, or yellow-coloured, or similar to yellow, or yellow-like in appearance, whether red, or red-coloured, or similar to red, or red-like in appearance, whether white, or white-coloured, or similar to white, or white-like in appearance, whether crimson, or crimson-coloured, or similar to crimson, or crimson-like in appearance, whether emerald, or emerald-coloured, or similar to emerald, or emerald-like in appearance, whether fire, or fire-coloured, or similar to fire, or fire-like in appearance, whether gold, or gold-coloured, or similar to gold, or gold-like in appearance, whether lightning, or lightning-coloured, or similar to lightning, or lightning-like in appearance, whether ruby, or ruby-coloured, or similar to ruby, or ruby-like in appearance, whether beryl, or beryl-coloured, or similar to beryl, or beryl-like in appearance, whether heavenly, or heavenly-coloured, or similar to heavenly, or heavenly-like in appearance, whether brahma, or brahma-coloured, or similar to brahma, or brahma-like in appearance.

"O youth! This is the Tathāgata's body. All the Tathāgata's bodily characteristics are immeasurable, inconceivable, and unspeakable; devas or worldly beings cannot measure the physical body achieved by the Tathāgata; thus, its length, shortness, width, narrowness, and all kinds of measures are without limit, inconceivable, and incalculable."

At that time, the Bhagavān spoke this gāthā:

"In all the worlds,
Within all the fine particles,
As well as in springs, pools, and sources,
And in all the water of the great ocean,

"Even if there were skilful calculations,
None could know their limits,
Nor could they know the number of particles,
Or the drops of water.

"The Tathāgata, the teacher,
After providing this analogy,
Says that the drops are infinite,
And so too are the fine particles.

"I observe all sentient beings,
They are more numerous than those particles;
Those who generate the mind [of bodhicitta] and
arouse faith,
I know them all in a single moment.

"If in my own body,
The outer colour of my skin revealed
The faith and desires of all sentient beings,
None could compare or know them.

"If there are marks and activities,
The form and appearance are as such;
None can know the Buddha;
My marks are just like this.

"The Buddha is free from marks,
Revealing the Dharma body,
Profound and immeasurable;
This Buddha is inconceivable.

"Perfect awakening is inconceivable,
And so is the Tathāgata's body;
This inconceivable body of dharmas
Reveals the Dharma body.

"The mind and activities cannot know,
None can think of this body,
Nor the marks of this body;
None can measure it.

"The Dharma has no measure,
Practised over kalpas,
Attaining this inconceivable body,
Manifesting pure great radiance.

"Sentient beings cannot grasp it;
It is unattainable;
Therefore, the Tathāgata's body
Is hard to measure and inconceivable.

"In countless dharmas,
There is a grasp of limitation;
In non-discriminating dharmas;
Even though there is no discrimination,

"Regarding the limitations of discrimination,
It is said to be non-discriminating,
Free from thought and non-discrimination;
This Buddha is inconceivable.

"Limitless like empty space,
None can measure it;
The Buddha's body is also like this,
Just like the vast empty space.

"If there are any children of the Buddha,
Who truly know my body,
They will attain buddhahood,
Inconceivable world-viewers."

# 24. THE INAPPREHENSIBLE TATHĀGATA

[The Buddha continued:]

"O youth! The bodhisattva mahāsattvas have four kinds of discourse that are inapprehensible, and their exposition is also inapprehensible and difficult to fathom. What are these four? The first is the discourse on conditioned things that is inapprehensible. The second is the discourse on reproaching the conditioned that is inapprehensible. The third is the discourse on the support of afflictions that is inapprehensible. The fourth is the discourse on purity that is inapprehensible. O youth! These are the four kinds of discourse of the bodhisattvas that are inapprehensible, and their exposition is also inapprehensible and difficult to fathom.

"O youth! The bodhisattva mahāsattvas also have four kinds of dharmas. What are these four? The first is the dharma of conditioned things that is inapprehensible. The second is the dharma of reproaching the conditioned that is inapprehensible. The third is the dharma of afflictions that is inapprehensible. The fourth is the dharma of purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of correspondences. What are these four? The first is the correspondence with conditioned things that is inapprehensible. The second is the correspondence with reproaching the conditioned that is

inapprehensible. The third is the correspondence with afflictions that is inapprehensible. The fourth is the correspondence with purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of gateways. What are these four? The first is the gateway of conditioned things that is inapprehensible. The second is the gateway of reproaching the conditioned that is inapprehensible. The third is the gateway of afflictions that is inapprehensible. The fourth is the gateway of purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of practices and expositions. What are these four? The first is the practice and exposition of conditioned things that is inapprehensible. The second is the practice and exposition of reproaching the conditioned that is inapprehensible. The third is the practice and exposition of afflictions that is inapprehensible. The fourth is the practice and exposition of purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of voices. What are these four? The first is the voice of conditioned things that is inapprehensible. The second is the voice of reproach to the conditioned that is inapprehensible. The third is the voice of afflictions that is inapprehensible. The fourth is the voice of purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of speech. What are these four? The first is the speech of conditioned things that is inapprehensible. The second is the speech of reproaching the conditioned that is inapprehensible. The third is the speech of afflictions that is inapprehensible. The fourth is the speech of purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of paths of language. What are these four? The first is the path of language of conditioned things that is inapprehensible. The second is the path of language of reproaching the conditioned that is inapprehensible. The third is the path of language of afflictions that is inapprehensible. The fourth is the path of language of purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of skilful and secret speech. What are these four? The first is the skilful and secret speech of conditioned things that is inapprehensible.

The second is the skilful and secret speech of reproaching the conditioned that is inapprehensible. The third is the skilful and secret speech of afflictions that is inapprehensible. The fourth is the skilful and secret speech of purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of knowledge regarding the devas. What are these four? The first is the knowledge of conditioned things regarding the devas that is inapprehensible. The second is the knowledge of reproaching the conditioned regarding the devas that is inapprehensible. The third is the knowledge of afflictions regarding the devas that is inapprehensible. The fourth is the knowledge of purity regarding the devas that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of vision and knowledge regarding humans. What are these four? The first is the knowledge of conditioned things regarding humans that is inapprehensible. The second is the knowledge of reproaching the conditioned regarding humans that is inapprehensible. The third is the knowledge of afflictions regarding humans that is inapprehensible. The fourth is the knowledge of purity regarding humans that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of knowledge of names. What are these four? The first is the knowledge of the names of conditioned things that is inapprehensible. The second is the knowledge of the names of reproaching the conditioned that is inapprehensible. The third is the knowledge of the names of afflictions that is inapprehensible. The fourth is the knowledge of the names of purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of eloquence. What are these four? The first is the eloquence regarding conditioned things that is inapprehensible. The second is the eloquence regarding reproaching the conditioned that is inapprehensible. The third is the eloquence regarding afflictions that is inapprehensible. The fourth is the eloquence regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of determinations. What are these four? The first is the determination regarding conditioned things that is inapprehensible. The second is

the determination regarding reproaching the conditioned that is inapprehensible. The third is the determination regarding afflictions that is inapprehensible. The fourth is the determination regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of entry. What are these four? The first is the entry into conditioned things that is inapprehensible. The second is the entry into reproaching the conditioned that is inapprehensible. The third is the entry into afflictions that is inapprehensible. The fourth is the entry into purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of transcendence. What are these four? The first is the transcendence of conditioned things that is inapprehensible. The second is the transcendence of reproaching the conditioned that is inapprehensible. The third is the transcendence of afflictions that is inapprehensible. The fourth is the transcendence of purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of vajra phrases. What are these four? The first is the vajra phrase regarding conditioned things that is inapprehensible. The second is the vajra phrase regarding reproaching the conditioned that is inapprehensible. The third is the vajra phrase regarding afflictions that is inapprehensible. The fourth is the vajra phrase regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of mantra phrases. What are these four? The first is the mantra phrase regarding conditioned things that is inapprehensible. The second is the mantra phrase regarding reproaching the conditioned that is inapprehensible. The third is the mantra phrase regarding afflictions that is inapprehensible. The fourth is the mantra phrase regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of emergence. What are these four? The first is the emergence from conditioned things that is inapprehensible. The second is the emergence from reproaching the conditioned that is inapprehensible. The third is the emergence from afflictions that is inapprehensible. The fourth is the emergence from purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of

sūtra phrases. What are these four? The first is the sūtra phrase regarding conditioned things that is inapprehensible. The second is the sūtra phrase regarding reproaching the conditioned that is inapprehensible. The third is the sūtra phrase regarding afflictions that is inapprehensible. The fourth is the sūtra phrase regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of verbal expressions. What are these four? The first is the verbal expression regarding conditioned things that is inapprehensible. The second is the verbal expression regarding reproaching the conditioned that is inapprehensible. The third is the verbal expression regarding afflictions that is inapprehensible. The fourth is the verbal expression regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of constructions. What are these four? The first is the construction regarding conditioned things that is inapprehensible. The second is the construction regarding reproaching the conditioned that is inapprehensible. The third is the construction regarding afflictions that is inapprehensible. The fourth is the construction regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of illuminative phrases. What are these four? The first is the illuminative phrase regarding conditioned things that is inapprehensible. The second is the illuminative phrase regarding reproaching the conditioned that is inapprehensible. The third is the illuminative phrase regarding afflictions that is inapprehensible. The fourth is the illuminative phrase regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of phrases of trust and meaning. What are these four? The first is the phrase of trust and meaning regarding conditioned things that is inapprehensible. The second is the phrase of trust and meaning regarding reproaching the conditioned that is inapprehensible. The third is the phrase of trust and meaning regarding afflictions that is inapprehensible. The fourth is the phrase of trust and meaning regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of action phrases. What are these four? The first is the action phrase

regarding conditioned things that is inapprehensible. The second is the action phrase regarding reproaching the conditioned that is inapprehensible. The third is the action phrase regarding afflictions that is inapprehensible. The fourth is the action phrase regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of inapprehensible phrases. What are these four? The first is the inapprehensible phrase regarding conditioned things that is inapprehensible. The second is the inapprehensible phrase regarding reproaching the conditioned that is inapprehensible. The third is the inapprehensible phrase regarding afflictions that is inapprehensible. The fourth is the inapprehensible phrase regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of boundless phrases. What are these four? The first is the boundless phrase regarding conditioned things that is inapprehensible. The second is the boundless phrase regarding reproaching the conditioned that is inapprehensible. The third is the boundless phrase regarding afflictions that is inapprehensible. The fourth is the boundless phrase regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of immeasurable phrases. What are these four? The first is the immeasurable phrase regarding conditioned things that is inapprehensible. The second is the immeasurable phrase regarding reproaching the conditioned that is inapprehensible. The third is the immeasurable phrase regarding afflictions that is inapprehensible. The fourth is the immeasurable phrase regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of inexhaustible phrases. What are these four? The first is the inexhaustible phrase regarding conditioned things that is inapprehensible. The second is the inexhaustible phrase regarding reproaching the conditioned that is inapprehensible. The third is the inexhaustible phrase regarding afflictions that is inapprehensible. The fourth is the inexhaustible phrase regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of inexpressible phrases. What are these four? The first is the inex-

pressible phrase regarding conditioned things that is inapprehensible. The second is the inexpressible phrase regarding reproaching the conditioned that is inapprehensible. The third is the inexpressible phrase regarding afflictions that is inapprehensible. The fourth is the inexpressible phrase regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of asaṃkhyeya phrases. What are these four? The first is the asaṃkhyeya phrase regarding conditioned things that is inapprehensible. The second is the asaṃkhyeya phrase regarding reproaching the conditioned that is inapprehensible. The third is the asaṃkhyeya phrase regarding afflictions that is inapprehensible. The fourth is the asaṃkhyeya phrase regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of unreckonable phrases. What are these four? The first is the unreckonable phrase regarding conditioned things that is inapprehensible. The second is the unreckonable phrase regarding reproaching the conditioned that is inapprehensible. The third is the unreckonable phrase regarding afflictions that is inapprehensible. The fourth is the unreckonable phrase regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of incalculable phrases. What are these four? The first is the incalculable phrase regarding conditioned things that is inapprehensible. The second is the incalculable phrase regarding reproaching the conditioned that is inapprehensible. The third is the incalculable phrase regarding afflictions that is inapprehensible. The fourth is the incalculable phrase regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of non-action phrases. What are these four? The first is the non-action phrase regarding conditioned things that is inapprehensible. The second is the non-action phrase regarding reproaching the conditioned that is inapprehensible. The third is the non-action phrase regarding afflictions that is inapprehensible. The fourth is the non-action phrase regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of

wisdom phrases. What are these four? The first is the wisdom phrase regarding conditioned things that is inapprehensible. The second is the wisdom phrase regarding reproaching the conditioned that is inapprehensible. The third is the wisdom phrase regarding afflictions that is inapprehensible. The fourth is the wisdom phrase regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of collections of wisdom. What are these four? The first is the collection of wisdom regarding conditioned things that is inapprehensible. The second is the collection of wisdom regarding reproaching the conditioned that is inapprehensible. The third is the collection of wisdom regarding afflictions that is inapprehensible. The fourth is the collection of wisdom regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of wisdom natures. What are these four? The first is the wisdom nature regarding conditioned things that is inapprehensible. The second is the wisdom nature regarding reproaching the conditioned that is inapprehensible. The third is the wisdom nature regarding afflictions that is inapprehensible. The fourth is the wisdom nature regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of collections of eloquence. What are these four? The first is the collection of eloquence regarding conditioned things that is inapprehensible. The second is the collection of eloquence regarding reproaching the conditioned that is inapprehensible. The third is the collection of eloquence regarding afflictions that is inapprehensible. The fourth is the collection of eloquence regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of eloquence natures. What are these four? The first is the eloquent nature regarding conditioned things that is inapprehensible. The second is the eloquent nature regarding reproaching the conditioned that is inapprehensible. The third is the eloquent nature regarding afflictions that is inapprehensible. The fourth is the eloquent nature regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of

sūtras. What are these four? The first is the sūtra regarding conditioned things that is inapprehensible. The second is the sūtra regarding reproaching the conditioned that is inapprehensible. The third is the sūtra regarding afflictions that is inapprehensible. The fourth is the sūtra regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of collections of sūtras. What are these four? The first is the collection of sūtras regarding conditioned things that is inapprehensible. The second is the collection of sūtras regarding reproaching the conditioned that is inapprehensible. The third is the collection of sūtras regarding afflictions that is inapprehensible. The fourth is the collection of sūtras regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of extensive learning. What are these four? The first is the extensive learning regarding conditioned things that is inapprehensible. The second is the extensive learning regarding reproaching the conditioned that is inapprehensible. The third is the extensive learning regarding afflictions that is inapprehensible. The fourth is the extensive learning regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of wealth. What are these four? The first is the wealth regarding conditioned things that is inapprehensible. The second is the wealth regarding reproaching the conditioned that is inapprehensible. The third is the wealth regarding afflictions that is inapprehensible. The fourth is the wealth regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of learning. What are these four? The first is the learning regarding conditioned things that is inapprehensible. The second is the learning regarding reproaching the conditioned that is inapprehensible. The third is the learning regarding afflictions that is inapprehensible. The fourth is the learning regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of realms. What are these four? The first is the realm regarding conditioned things that is inapprehensible. The second is the realm

regarding reproaching the conditioned that is inapprehensible. The third is the realm regarding afflictions that is inapprehensible. The fourth is the realm regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of actions. What are these four? The first is the action regarding conditioned things that is inapprehensible. The second is the action regarding reproaching the conditioned that is inapprehensible. The third is the action regarding afflictions that is inapprehensible. The fourth is the action regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of abiding. What are these four? The first is the abiding regarding conditioned things that is inapprehensible. The second is the abiding regarding reproaching the conditioned that is inapprehensible. The third is the abiding regarding afflictions that is inapprehensible. The fourth is the abiding regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of cultivation of the path. What are these four? The first is the cultivation of the path regarding conditioned things that is inapprehensible. The second is the cultivation of the path regarding reproaching the conditioned that is inapprehensible. The third is the cultivation of the path regarding afflictions that is inapprehensible. The fourth is the cultivation of the path regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of wisdom for cutting off afflictions. What are these four? The first is the wisdom for cutting off afflictions regarding conditioned things that is inapprehensible. The second is the wisdom for cutting off afflictions regarding reproaching the conditioned that is inapprehensible. The third is the wisdom for cutting off afflictions regarding afflictions that is inapprehensible. The fourth is the wisdom for cutting off afflictions regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of wisdom regarding afflictions. What are these four? The first is the wisdom regarding afflictions regarding conditioned things that is inapprehensible. The second is the wisdom regarding afflictions

regarding reproaching the conditioned that is inapprehensible. The third is the wisdom regarding afflictions regarding afflictions that is inapprehensible. The fourth is the wisdom regarding afflictions regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of wisdom regarding the evil realms. What are these four? The first is the wisdom regarding the evil realms related to conditioned things that is inapprehensible. The second is the wisdom regarding the evil realms related to reproaching the conditioned that is inapprehensible. The third is the wisdom regarding the evil realms related to afflictions that is inapprehensible. The fourth is the wisdom regarding the evil realms related to purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of non-wisdom wisdom. What are these four? The first is the non-wisdom wisdom regarding conditioned things that is inapprehensible. The second is the non-wisdom wisdom regarding reproaching the conditioned that is inapprehensible. The third is the non-wisdom wisdom regarding afflictions that is inapprehensible. The fourth is the non-wisdom wisdom regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of determinate wisdom. What are these four? The first is the determinate wisdom regarding conditioned things that is inapprehensible. The second is the determinate wisdom regarding reproaching the conditioned that is inapprehensible. The third is the determinate wisdom regarding afflictions that is inapprehensible. The fourth is the determinate wisdom regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of flawless wisdom. What are these four? The first is the flawless wisdom regarding conditioned things that is inapprehensible. The second is the flawless wisdom regarding reproaching the conditioned that is inapprehensible. The third is the flawless wisdom regarding afflictions that is inapprehensible. The fourth is the flawless wisdom regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of wisdom regarding ignorance. What are these four? The first is the

wisdom regarding ignorance regarding conditioned things that is inapprehensible. The second is the wisdom regarding ignorance regarding reproaching the conditioned that is inapprehensible. The third is the wisdom regarding ignorance regarding afflictions that is inapprehensible. The fourth is the wisdom regarding ignorance regarding purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of wisdom regarding suffering. What are these four? The first is the wisdom regarding suffering related to conditioned things that is inapprehensible. The second is the wisdom regarding suffering related to reproaching the conditioned that is inapprehensible. The third is the wisdom regarding suffering related to afflictions that is inapprehensible. The fourth is the wisdom regarding suffering related to purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of wisdom regarding sorrow. What are these four? The first is the wisdom regarding sorrow related to conditioned things that is inapprehensible. The second is the wisdom regarding sorrow related to reproaching the conditioned that is inapprehensible. The third is the wisdom regarding sorrow related to afflictions that is inapprehensible. The fourth is the wisdom regarding sorrow related to purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of wisdom regarding poverty. What are these four? The first is the wisdom regarding poverty related to conditioned things that is inapprehensible. The second is the wisdom regarding poverty related to reproaching the conditioned that is inapprehensible. The third is the wisdom regarding poverty related to afflictions that is inapprehensible. The fourth is the wisdom regarding poverty related to purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of wisdom regarding birth that is inapprehensible. What are these four? The first is the wisdom regarding birth related to conditioned things that is inapprehensible. The second is the wisdom regarding birth related to reproaching the conditioned that is inapprehensible. The third is the wisdom regarding birth related to afflictions that is inapprehensible. The fourth is the wisdom regarding birth related to purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of

inner wisdom. What are these four? The first is the inner wisdom related to conditioned things that is inapprehensible. The second is the inner wisdom related to reproaching the conditioned that is inapprehensible. The third is the inner wisdom related to afflictions that is inapprehensible. The fourth is the inner wisdom related to purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of outer wisdom. What are these four? The first is the outer wisdom related to conditioned things that is inapprehensible. The second is the outer wisdom related to reproaching the conditioned that is inapprehensible. The third is the outer wisdom related to afflictions that is inapprehensible. The fourth is the outer wisdom related to purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of wisdom regarding shame. What are these four? The first is the wisdom regarding shame related to conditioned things that is inapprehensible. The second is the wisdom regarding shame related to reproaching the conditioned that is inapprehensible. The third is the wisdom regarding shame related to afflictions that is inapprehensible. The fourth is the wisdom regarding shame related to purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of wisdom regarding embarrassment. What are these four? The first is the wisdom regarding embarrassment related to conditioned things that is inapprehensible. The second is the wisdom regarding embarrassment related to reproaching the conditioned that is inapprehensible. The third is the wisdom regarding embarrassment related to afflictions that is inapprehensible. The fourth is the wisdom regarding embarrassment related to purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of wisdom regarding reality. What are these four? The first is the wisdom regarding reality related to conditioned things that is inapprehensible. The second is the wisdom regarding reality related to reproaching the conditioned that is inapprehensible. The third is the wisdom regarding reality related to afflictions that is inapprehensible. The fourth is the wisdom regarding reality related to purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of

wisdom regarding cultivation. What are these four? The first is the wisdom regarding cultivation related to conditioned things that is inapprehensible. The second is the wisdom regarding cultivation related to reproaching the conditioned that is inapprehensible. The third is the wisdom regarding cultivation related to afflictions that is inapprehensible. The fourth is the wisdom regarding cultivation related to purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of wisdom regarding matters. What are these four? The first is the wisdom regarding matters related to conditioned things that is inapprehensible. The second is the wisdom regarding matters related to reproaching the conditioned that is inapprehensible. The third is the wisdom regarding matters related to afflictions that is inapprehensible. The fourth is the wisdom regarding matters related to purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of wisdom regarding persons. What are these four? The first is the wisdom regarding persons related to conditioned things that is inapprehensible. The second is the wisdom regarding persons related to reproaching the conditioned that is inapprehensible. The third is the wisdom regarding persons related to afflictions that is inapprehensible. The fourth is the wisdom regarding persons related to purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of wisdom regarding attachment. What are these four? The first is the wisdom regarding attachment related to conditioned things that is inapprehensible. The second is the wisdom regarding attachment related to reproaching the conditioned that is inapprehensible. The third is the wisdom regarding attachment related to afflictions that is inapprehensible. The fourth is the wisdom regarding attachment related to purity that is inapprehensible. O youth! These four kinds of wisdom regarding attachment are inapprehensible, and their exposition is also inapprehensible, beyond the capacity to fully express.

"O youth! The bodhisattva mahāsattvas also have four kinds of wisdom regarding leaving the evil paths. What are these four? The first is the wisdom regarding leaving the evil paths related to conditioned things that is inapprehensible. The second is the wisdom regarding leaving the evil paths related to reproaching the condi-

tioned that is inapprehensible. The third is the wisdom regarding leaving the evil paths related to afflictions that is inapprehensible. The fourth is the wisdom regarding leaving the evil paths related to purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of wisdom for cutting off ignorance. What are these four? The first is the wisdom for cutting off ignorance related to conditioned things that is inapprehensible. The second is the wisdom for cutting off ignorance related to reproaching the conditioned that is inapprehensible. The third is the wisdom for cutting off ignorance related to afflictions that is inapprehensible. The fourth is the wisdom for cutting off ignorance related to purity that is inapprehensible. These are the four kinds.

"O youth! The bodhisattva mahāsattvas also have four kinds of dhāraṇī that are inapprehensible, and their exposition is also inapprehensible, beyond the capacity to fully express. What are these four? The first dhāraṇī is named as the wisdom within the inapprehensible discourse on conditioned things. The second dhāraṇī is named as the wisdom within the inapprehensible discourse on reproaching the conditioned. The third dhāraṇī is named as the wisdom within the inapprehensible discourse on the support of afflictions. The fourth dhāraṇī is named as the wisdom within the inapprehensible discourse on the support of purity. Thus, these four kinds are inapprehensible, and their exposition is also inapprehensible, beyond the capacity to fully express.

"O youth! The bodhisattva mahāsattvas also have four kinds of dharma dhāraṇī. What are these four? The first dharma dhāraṇī is named as the wisdom within the inapprehensible dharma of conditioned things. The second dharma dhāraṇī is named as the wisdom within the inapprehensible dharma of reproaching the conditioned. The third dharma dhāraṇī is named as the wisdom within the inapprehensible dharma of afflictions. The fourth dharma dhāraṇī is named as the wisdom within the inapprehensible dharma of purity. O youth! These four kinds of dharma dhāraṇī are inapprehensible, and their exposition is also inapprehensible, beyond the capacity to fully express.

"O youth! The bodhisattva mahāsattvas also have four kinds of corresponding dhāraṇīs. What are these four? The first dhāraṇī is named as the wisdom within the inapprehensible correspondence

with conditioned things. The second dhāraṇī is named as the wisdom within the inapprehensible correspondence with reproaching the conditioned. The third dhāraṇī is named as the wisdom within the inapprehensible correspondence with afflictions. The fourth dhāraṇī is named as the wisdom within the inapprehensible correspondence with purity. O youth! These four kinds of dhāraṇīs are inapprehensible, and their exposition is also inapprehensible, beyond the capacity to fully express.

"O youth! The bodhisattva mahāsattvas also have four kinds of gateways to dhāraṇī. What are these four? The first dhāraṇī gateway is named as the wisdom within the inapprehensible gateway of conditioned things. The second dhāraṇī gateway is named as the wisdom within the inapprehensible gateway of reproaching the conditioned. The third dhāraṇī gateway is named as the wisdom within the inapprehensible gateway of afflictions. The fourth dhāraṇī gateway is named as the wisdom within the inapprehensible gateway of purity. O youth! These four kinds of dhāraṇī gateways are inapprehensible, and their exposition is also inapprehensible, beyond the capacity to fully express. Until the cutting off of ignorance, there are always four kinds of inapprehensible dhāraṇīs, and their exposition is also inapprehensible, beyond the capacity to fully express, as explained above.

"O youth! These dhāraṇīs are themselves wisdom. Such wisdom can comprehend that all dharmas are merely names, and this is called the unobstructed wisdom of dharma. Such wisdom can reach the meaning of dharmas, and this is called the unobstructed wisdom of meaning. Such wisdom can know the differences in the words of all dharmas, and this is called the unobstructed wisdom of words. When explaining those words—whether revealing, constructing, maintaining sequence without interruption, elucidating, expanding, differentiating, explaining to make them simpler, or showing them equally without distinction—the speech is not hesitant, not stammering, not faltering, and is free from obstruction. The words flow freely, and within that freedom, they are superior. This is called the unobstructed wisdom of joyful speech."

At that time, the Bhagavān spoke in verse:

"Spoken words and sounds,
Are established by their utterance;
As sounds are produced,
So too is the Buddha's wisdom.

"All the wisdom of the buddhas,
Is likewise established by sound;
In the same way, established matters,
Are also like sound and light.

"Just as sound and light,
So too are the names of morality;
And in the same way, the names of morality,
Are also like the names of the Buddha.

"Thus, the names of the Buddha,
And the Buddha's virtues are the same,
I know of one sentient being,
And know as many names as there are.

"The Buddha's countless languages,
I have already proclaimed before,
The names of morality and Buddha,
Are equal to the names of sentient beings.

"Conditioned things have many faults,
Yet the virtues of nirvāṇa are the same,
The Buddha's benefits are like this,
Revealed through similes and metaphors.

"All sentient beings,
Who have aroused their minds, have been revealed;
From one hair pore of the guide,
Light also radiates in this way.

"All sentient beings,
Their names and their faith and desires;
The Tathāgata surpasses them,
By speaking Dharma with sound and body.

"All names of sentient beings,
Reveal a single sentient being;
And in the same way, a single name,
Reveals all sentient beings.

"Entering all equally,
This is the teaching of perfect awakening,
Speaking of countless names,
For the sake of the bodhisattvas.

"How then can I,
Speak of a billion unfathomable scriptures?
Holding to this scripture,
Reveals an unafraid heart.

"In the assembly, with unobstructed eloquence,
Expounding billions of scriptures,
Like the boundlessness of space,
So too is eloquence.

"These bodhisattva merits,
Purely guide sentient beings,
By holding to this sūtra,
They attain inexhaustible wisdom.

"Repeatedly revealing and teaching,
One who can believe and accept the Dharma,
Will grow in wisdom,
Like the trees on the Himālayas."

# 25. ENGAGING IN DISCERNMENT

[The Buddha continued:]

"O youth! The bodhisattva's practice of the Dharma is unhindered; they perceive the Dharma and dwell peacefully within it.

"O youth! How does a bodhisattva mahāsattva practise the Dharma without obstruction, perceive the Dharma, and dwell peacefully within it?

"O youth! This bodhisattva mahāsattva understands that non-form is not separate from form and expounds the Dharma, understands that non-form is not separate from form and can practise, understands that non-form is not separate from form and seeks bodhi, understands that non-form is not separate from form and guides sentient beings, understands that non-form is not separate from form and perceives the Tathāgata, but without negating form, perceives the Tathāgata, and perceives the Tathāgata as neither separate from form nor separate from the nature of form. Form, the nature of form, and the Tathāgata are non-dual. One who can perceive all dharmas in this way is said to practise the Dharma without obstruction; the same applies to consciousness, perception, sensation, and formations."

At that time, the Bhagavān spoke this gāthā:

"Through form, bodhi is revealed,
Through bodhi, form is revealed,
Though these appear dissimilar,
The supreme truth is thus expounded.

"What is said of the coarse nature of form,
Its nature is deep and profound,
Form and bodhi are equal,
Their difference is inapprehensible.

"Just as nirvāṇa is profound,
It is expressed through sound;
Yet nirvāṇa is inapprehensible,
And so, too, is the sound spoken.

"The sounds and the meanings spoken,
Both are inapprehensible,
In the Dharma of emptiness,
Nirvāṇa is inapprehensible.

"Nirvāṇa is said to be peaceful,
Yet peace itself is inapprehensible,
All dharmas are unborn,
As they were before, so shall they be after.

"All dharmas share the same nature,
Nirvāṇa is of a similar appearance,
One who knows this is truly a renunciate,
In accord with the Buddha-Dharma.

"If one sees the form body of the Buddha,
And says they have seen the Tathāgata,
My body is not a form image,
No one can perceive it.

"Knowing the nature of form,
This is the form's appearance,
One who knows the nature of form,
Reveals the great body.

"Thus, the five aggregates:
I have already understood their characteristics,
Understanding the true nature of dharmas,
I dwell within the Dharma body.

"Having dwelt within the Dharma body,
I expound the Dharma for sentient beings,
The Tathāgata's subtle Dharma,
Cannot be conveyed through words.

"The principle is profoundly unknowable,
Upon hearing the words of true awakening,
But mere sound and language, [they think:]
'I have attained the first fruit.'

"If one removes all conceptions,
And distances from frivolous matters,
There is no thought remaining,
And they behold the Great Master of the world.

"If a person can know emptiness,
They immediately know form's appearance,
There is no distinction spoken of in emptiness,
Nor is there a separate nature of form.

"If one can know form,
They can also know emptiness;
If one can awaken to emptiness,
They then know quiescence.

"If a person can know form,
This form is as it is,
They will not be disturbed by countless māras,
And will not retreat from bodhi.

"One who cannot know this path,
Clings to it and thus falls into loss,
Mistaking non-objects for objects,
They grasp objects as non-objects.

"Deceived by the desire for wealth and gain,
They suffer loss within the Dharma,
Mistaking the non-fruit for fruit,
They lose the treasure of the śrāmaṇa.

"Lacking diligence and having little effort,
Without dwelling in the collection of precepts,
One who is not a practitioner of the Dharma,
Says: 'This is not the Buddha's teaching.'

"Or there may be some who say:
'I practise for bodhi,'
But being unwise and difficult to discipline,
They show no mutual respect.

"Hoping for fame and reputation,
They do not abide well in the prohibitions,
Constantly thinking: 'When will I
Gain widespread recognition?'

"For the sake of profit and support,
They gather many people,
Arrogant and indulgent,
They single-mindedly seek personal gain.

"Taking pleasure in the houses of householders,
They seek respect and offerings,
Building monasteries and stupas,
All for the sake of fame and profit.

"Relying on a clinging mind,
They constantly seek the desires of craving,
Engaging solely in worldly affairs,
Dwelling within the realm of Māra.

"To the householders, they preach:
'Desire is like a blazing fire.'
Yet, when they enter the homes of laypeople,
They defile the wives of others.

"The householders see these people,
Constantly regarding them as great teachers,
While the women are corrupted,
And become involved with their husbands.

"Those householders offer fine food,
To supply these bhikṣus,
But they turn their minds to their wives,
Thinking of them as their own.

"The householders do not even feel jealousy
Regarding their wives;
But the renunciant bhikṣus
Feel jealousy over others' wives.

"Householders, living at home,
Well protect and maintain the five precepts,
How much more should those who have left home,
Abandon all that is prohibited?

"They beat drums and play music,
Offering them as gifts to me,
Yet the highest form of offering [in precepts],
Cannot be fulfilled in the final age.

"Having broken their own precepts,
They see others who uphold the discipline,
And say to the world:
'They are no different from me.'

"When they hear praise for those who uphold the
precepts,
They violate the precepts and dwell in evil states,
When they hear the true Buddha-Dharma,
They say: 'This is not the Buddha's teaching.'

"Their hearts lack shame and remorse,
Losing the treasures of the renunciate,
And when urged to speak the truth,
They slander what I have taught.

"Those who have incomplete precepts,
Abandon my path and teachings,
They slander the true Dharma,
Avīci Hell will be their home.

"I have never seen or heard,
That those who practise in such a way,
Foolishly dwelling in evil,
Could attain the Buddha's wisdom.

"Those flatterers,
And those filled with deceit and duplicity,
I know these people well,
And the gaze of my wisdom never ceases upon
them.

"Even if for a kalpa I spoke,
Of their many faults,
Those who claim to be bodhisattvas,
Would only be able to say a little.

"O youth! You should know:
There is no evil they do not commit,
In the future, during the final age,
Be careful not to become friends with them.

"With an undisturbed and untainted mind,
Engage in conversation to guide and connect,
Serve and offer support,
For the sake of seeking the Buddha's path.

"You should inquire about their years of practice,
If they are elders,
You should offer reverence and respect,
Bowing your head and touching their feet.

"Do not focus on their faults,
They will surely reach the bodhimaṇḍa,
Do not give rise to anger,
Continually cultivate a heart of compassion.

"If you see their mistakes,
Do not directly point out their faults,
Constantly reflect on your own deeds,
For you will undoubtedly receive the corresponding
result.

"When addressing both young and old,
Your speech should always be with a smile,
Speak with a kind inquiry first,
Eliminate your own arrogance.

"Clothing and food,
Should always be offered in support,
With this mindset of generosity,
All such beings will become buddhas.

"When seeking the Dharma from elders,
For the sake of receiving the gift of Dharma,
You should first say:
'I have not studied extensively.'

"Then say further:
'You are all very wise,
How could I dare to speak
In the presence of such great people?'

"When you speak, do not rush,
First, discern whether they are vessels or not,
Once you have observed their capacity,
Even without their asking, teach them.

"If in a great assembly,
You see someone breaking precepts,
Do not praise the virtues of those who keep
precepts,
Instead, praise the practice of giving and similar
virtues.

"If you see someone with few desires,
Who is in harmony with keeping precepts,
Give rise to great compassion,
And praise their temperance and precepts.

"If there are few who break precepts,
And many who maintain pure precepts,
In the company of such noble companions,
You may then praise the keeping of precepts.

"First, observe the great assembly,
And see if they delight in virtuous dharmas,
For all who uphold virtuous dharmas,
You should offer praise to them all.

"Giving, morality, extensive learning, patience,
Diligence and having few desires,
Contentment and the practice of renunciation,
Reveal such teachings.

"Praise these teachings,
And thoroughly explain the path of future births
and realms;
In matters devoid of compassion,
Maintain a heart of kindness, free from anger.

"Dwell in emptiness and enjoy the joy of
meditation,
Far from the crowds of turmoil,
You should praise these virtues,
This is called the gateway to dhāraṇī.

"Always delight in quiet places,
Do not focus solely on acts of giving;
Wholeheartedly practise meditation,
And do not claim your morality as supreme.

"Having already dwelt in the purity of precepts,
One can accumulate extensive learning,
For the sake of seeking samādhi,
They constantly offer to the Buddha's relics.

"They use banners, canopies, flowers, garlands,
And scented powders and perfumes,
For the sake of seeking this tranquillity,
They make offerings to all buddhas.

"With superior musical instruments,
And harmonious, beautiful songs,
They offer to the Buddha's relics,
With a vigorous and unwavering mind.

"All the flowers, garlands,
Incense and clothing they possess,
They offer entirely to the Buddha,
For the sake of seeking the Buddha's wisdom.

"The merit of sentient beings,
Is given equally without bias,
For the sake of seeking unobstructed knowledge,
That which is called the Buddha's unsurpassed
path.

"I, in the presence of former buddhas,
Have made inconceivable offerings,
With an impartial and devoted mind,
Seeking this tranquillity.

"A Buddha's appearance is exceedingly challenging
to encounter,
Obtaining a human body is also tricky,
Faith in the Buddha-Dharma is rare,
And obtaining complete precepts is difficult.

"Now that you have encountered the Buddha,
And have awakened the bodhi mind,
Do not abandon your firm vows,
But abide in these virtuous practices.

"If you uphold this sūtra,
In the future, during the final age,
You will quickly attain unobstructed eloquence,
And uphold it without forgetfulness.

"If you can uphold just one gāthā,
The accumulation of merit is inconceivable,
How much more so if you can fully receive,
And uphold it entirely according to its meaning?

"All sentient beings will attain buddhahood,
With vigour, they will make offerings,
Revering and honouring,
For countless kalpas, equal to the number of all
sentient beings.

"If in this samādhi,
You can uphold just one gāthā,
The merit gained from that:
Sixteen parts cannot match even one.

"I know the wisdom of the Buddha,
Its inconceivable benefits;
To uphold this samādhi,
Is the practice of all buddhas."

# FASCICLE VI

# 26. REJOICING

At that time, the Bhagavān again addressed Candraprabha, saying:

"Bodhisattva mahāsattvas should perfect skilful means.

"O youth! How do bodhisattva mahāsattvas perfect skilful means?

"O youth, this bodhisattva mahāsattva regards all sentient beings with the thought of kinship. Whatever accumulation of merit there is among these sentient beings, the bodhisattva rejoices in it. Day and night, during the six periods, they rejoice in that merit. Through the aspiration for omniscience, with a mind set on omniscience, they generate merit for all sentient beings. By this virtuous root, the bodhisattva swiftly attains this samādhi and realises anuttarā samyak-saṃbodhi."

At that time, the Bhagavān then spoke a gātha:

"Regard all sentient beings as one's kin,
And rejoice in all their accumulated merit.
Day and night, during the six periods,
Always generate the wish to rejoice in that goodness.

"I rejoice in their pure moral discipline,
Maintaining it perfectly until life's end,
The bodhisattva, possessing pure faith,
Rejoices in all merit.

"Rejoicing in the faithful ones devoted to the
buddhas,
They also have faith in the Dharma and the
Saṅgha;
Rejoicing in those who honour the Tathāgata,
For the sake of seeking unsurpassed bodhi.

"Rejoicing in those free from the view of self and
others,
And from the notions of sentient beings and soul;
Rejoicing in those without wrong views,
Hearing the superior doctrine of emptiness, deeply
delighting.

"Rejoicing in the Buddha-Dharma,
Having gone forth and received full ordination,
Desiring little, content, dwelling in the forest,
With a mind of compassion as sharp as a sword.

"Rejoicing in those solitary and without
companions,
Dwelling in the forest like a sword in its sheath,
Always seeking a pure livelihood with few desires,
Free from flattery or reliance on close friends.

"Rejoicing in those who delight in silence and avoid
distractions,
Free from attachment to householders and relatives,
Always fearful within the three realms,
Roaming the world, free from defilements.

"Rejoicing in those who abandon frivolous talk,
Detesting all rebirths in saṃsāra,
Without quarrels and walking in peace,
Attaining this samādhi is not difficult.

"Rejoicing in those who discern between good and
evil,
Always free from all disputes,
Aiming for the secluded forest dwellings,
Seeking holy liberation, true children of the
Buddha.

"Rejoicing in those constantly dwelling in seclusion,
Not praising themselves nor slandering others;
Rejoicing in those who delight in virtuous qualities,
Living in the Dharma, never heedless.

"All the virtues that support the path,
Have non-negligence as their root.
If any bodhisattva is free from negligence,
Attaining this samādhi is not difficult.

"Meeting the Buddha-Dharma is the first treasury,
Going forth is the second treasury,
Pure faith without confusion is the third treasury,
Attaining this samādhi is the fourth treasury.

"Hearing the vast, empty buddha lands,
Hearing without slandering is the superior treasury;
If one attains eloquence, that is the treasury,
Attaining this samādhi is also a superior treasury.

"I have now spoken of those virtuous dharmas,
Namely, discipline, hearing, giving, and patience.
Non-negligence is their root,
Which the Buddha declares to be the supreme
treasury.

"If any bodhisattva is free from negligence,
They will swiftly possess eloquence,
Without doubt in the Buddha's wisdom,
Attaining this samādhi is not difficult."

# 27. THE BENEFITS OF GENEROSITY

[The Buddha continued:]

"O youth! For this reason, you should abide in the practice of non-negligence, which all bodhisattvas should study and cultivate. Why is this? Even non-negligent people attain anuttarā samyak-saṃbodhi, so how much more readily would they achieve this samādhi?

"O youth! How does a bodhisattva abide in non-negligence? O youth! The bodhisattva perfects the accumulation of pure discipline.

O youth! How does one perfect the accumulation of pure discipline? O youth! The bodhisattva never abandons the aspiration for omniscience and studies the six pāramitās.

"O youth! There are many benefits if a bodhisattva does not abandon the aspiration for omniscience and practices the six pāramitās. You should listen attentively, and I will explain them to you.

"O youth! There are ten benefits for the bodhisattva who has faith and joy in the perfection of giving. What are the ten? First, they subdue the affliction of stinginess. Second, they continuously cultivate the mind of generosity. Third, they share their wealth with all sentient beings, nurturing samādhi until reaching nirvāṇa.

Fourth, they are born into wealthy families. Fifth, wherever they are born, the mind of generosity manifests. Sixth, they are always loved and cherished by the fourfold saṅgha. Seventh, they are neither timid nor fearful among the fourfold saṅgha. Eighth, their excellent reputation spreads far and wide. Ninth, their hands and feet are soft, and the soles of their feet are smooth and firm. Tenth, until they reach the Bodhi tree, they are never separated from good spiritual friends, such as the buddhas, bodhisattvas, and śrāvaka disciples.

"O youth! These are the ten benefits for bodhisattvas who rejoice in giving."

At that time, the Bhagavān spoke the following gāthā:

"Subdue stinginess,
Increase the mind of giving,
Nurture steadfast generosity,
And one will be born into a wealthy family.

"In every place of birth,
One will manifest the mind of generosity,
Be loved by householders and monastics,
Cherished by all sentient beings.

"When entering great assemblies,
One will be fearless and without timidity,
Your excellent reputation will spread far,
To towns and villages alike.

"With hands and feet always soft,
One will perfect all the marks,
Encounter good spiritual friends,
Including śrāvakas, buddhas, and bodhisattvas.

"Always keeping a generous mind,
One will never cling to stinginess,
Beloved by countless sentient beings,
This is the benefit of relinquishing stinginess.

"Born into a wealthy family,
With a mind always joyful in giving,
One will firmly nurture generosity;
This is the benefit of delighting in giving.

"Dwelling among great assemblies,
With a reputation spreading far,
One's hands and feet will be soft and beautiful,
This is the benefit of delighting in giving.

"Encountering good spiritual friends,
Such as buddhas, bodhisattvas, and others,
They eagerly come to offer,
This is the benefit of delighting in giving."

# 28. THE TEACHING ON CORRECT CONDUCT

[The Buddha continued:]

"O youth! The pure discipline of a bodhisattva has ten benefits. What are these ten? First, it fulfils omniscience. Second, it is trained in the same way as the Buddha trained. Third, the wise do not criticise it. Fourth, one's vows do not regress. Fifth, one abides firmly in practice. Sixth, one abandons saṃsāra. Seventh, one longs for and delights in nirvāṇa. Eighth, one attains an unbound mind. Ninth, one attains superior samādhi. Tenth, one is never lacking in the wealth of faith. O youth! These are the ten benefits of pure discipline."

At that time, the Bhagavān spoke the following gāthā:

"Fulfilling omniscience,
Training as the Buddha did,
The wise do not criticise,
And there is no fear.

"Vows do not regress,
One abides firmly in superior practice,
Escaping the place of birth and death,
Rejoicing and aspiring toward nirvāṇa.

"Dwelling without obstacles or bonds,
Quickly attaining superior samādhi,
Abiding in the accumulation of pure discipline,
Far removed from all forms of poverty.

"Their wisdom is always pure,
Practising what the Buddha trained,
Not criticised by the noble ones,
Due to their pure discipline.

"The wise vow never to retreat,
Courageously abiding in virtuous practice,
Seeing the faults of the world,
They avoid them and seek the path of cessation.

"Their mind has no obstacles,
Due to the power of abiding in pure discipline,
Quickly attaining samādhi free from afflictions,
This is the benefit of pure discipline."

# 29. TEN BENEFITS

[The Buddha continued:]

"O youth! There are ten benefits for bodhisattva mahāsattvas who dwell in patience with loving-kindness. What are these ten? First, fire cannot burn them. Second, swords cannot cut them. Third, poison cannot affect them. Fourth, water cannot sweep them away. Fifth, they are protected by non-human beings. Sixth, they attain a body adorned with auspicious marks. Seventh, they are protected from the evil realms. Eighth, they are born in the Brahmā heaven according to their wishes. Ninth, they are always peaceful day and night. Tenth, their body never departs from joy and bliss. O youth! These are the ten benefits bodhisattvas attain through patience with loving-kindness."

At that time, the Bhagavān spoke the following gāthā:

"Fire cannot burn them,
Swords and staves cannot harm them,
Poison cannot affect them,
And raging waters cannot sweep them away.

"Non-human beings always protect them,
Adorned with the thirty-two marks,
The evil realms are closed to them,
These are the benefits of patience with loving-kindness.

"To attain the realms of Indra and Brahmā
Is not difficult for them,
They always abide in peace and joy,
And experience unfathomable bliss.

"Swords, staves, and fire cannot harm,
Water and poison cannot injure,
Devas, nāgas, and yakṣas protect them,
Such are the benefits of dwelling in patience.

"They possess the thirty-two marks,
And fear no fall into the evil realms,
At death, they are reborn in Brahmā's heaven,
These are the benefits of dwelling in patience with loving-kindness.

"Day and night, they are always at peace,
Joy permeates their entire body,
Among the multitude, their heart is pure,
Without any faults or obstacles.

"O youth! The practice of diligence by bodhisattvas has ten benefits. What are these ten? First, they cannot be subdued by others. Second, they are embraced by the buddhas. Third, they are protected by non-human beings. Fourth, they do not forget the Dharma they hear. Fifth, they can hear teachings they have not yet heard. Sixth, they increase in eloquence. Seventh, they attain the nature of samādhi. Eighth, they experience few illnesses and little distress. Ninth, they can digest the food they receive. Tenth, they are like utpala lotuses, which are unlike the pestle. O youth! These are the ten benefits of diligence."

At that time, the Bhagavān spoke the following gāthā:

"Accomplished and difficult to subdue,
Their minds free from regret or agitation,
Non-human beings protect them,
And constantly behold the buddhas.

"They increase their excellent eloquence,
And reach inexhaustible wisdom,
Attaining the nature of samādhi,
And no longer suffer from illnesses or afflictions.

"Whatever food and drink they consume,
It is digested with ease,
Like the utpala in water,
Gradually growing and flourishing.

"In this way, whatever Dharma they hear,
Once heard, it increases,
Day and night, they constantly reflect,
And never waste a single moment.

"The Tathāgata's diligence is mighty,
Armoured in diligence for countless kalpas,
He subdued Māra and his armies,
Realised the path and dispelled sorrow and fear.

"Bodhisattvas rescue all beings,
Without attachment to body or life,
Through diligence, they arise in the Dharma
treasury,
I have now revealed their virtues.

"Diligence is challenging to overcome,
And they are embraced by all buddhas,
If they attain these benefits,
They will swiftly realise the path.

"They do not forget what they hear,
And hear what they have not yet heard,
Their eloquence increases,
This is called the benefit of diligence.

"They quickly attain this samādhi,
Free from all illness and affliction,
Whatever food they eat,
Is digested and brings them peace.

"Day and night, they increase in pure Dharma,
Always diligent without retreating,
They will soon attain bodhi,
Due to their steadfast diligence.

"O youth! There are ten benefits for bodhisattva mahāsattvas who practise meditation in accord with concentration. What are these ten? First, they abide by proper conduct. Second, they engage in the domain of loving-kindness. Third, they are free from all afflictions and heat. Fourth, they guard their sense faculties. Fifth, they attain joy and happiness without food. Sixth, they are far removed from craving and desire. Seventh, their practice of meditation is not in vain. Eighth, they are liberated from the snare of Māra. Ninth, they abide in the realm of the buddhas. Tenth, they attain full liberation. O youth! These are the ten benefits of bodhisattvas who are in accord with meditation and concentration."

At that time, the Bhagavān spoke the following gāthā:

"They do not dwell in the improper,
But abide in proper conduct,
They wander through skilful domains,
Far removed from unwholesome realms.

"Their mind is free from afflictions and heat,
They have well-tamed their sense faculties,
They experience the supreme joy of meditation,
Sitting serenely, detached from all conditions.

"Far from craving and desire,
They savour the flavour of meditation,
Liberated from Māra's realm,
Abiding in the path of the buddhas.

"They find joy in solitude among trees in the forest,
This is their supreme skilful means,
They cultivate true liberation,
Extinguishing all suffering and distress.

"They rest their minds in pure Dharma,
Far from improper conduct,
Abiding in wholesome domains, far from unwholesome realms,
Practising meditation, they attain these benefits.

"Their mind does not give rise to afflictions or heat,
They experience the sacred joy of needing no food,
Their body and mind are always cool and tranquil,
These are the benefits of meditation in accord with concentration.

"Dwelling in the realm of emptiness and tranquillity,
Their mind is free from distraction,
They attain extraordinary joy,
And skilfully abandon all desire.

"Their mind is not tainted by desire,
They are always far from Māra's realm,
Abiding in the path of the buddhas,
They attain full maturation of liberation.

"O youth! There are ten benefits for bodhisattva mahāsattvas who practise the prajñāpāramitā. What are these ten? First, they give up all things without holding onto the thought of giving. Second, they uphold discipline without deficiency but do not rely on the precepts. Third, they abide by the power of patience without holding onto the notion of sentient beings. Fourth, they engage in

diligence while being detached from body and mind. Fifth, they cultivate meditation without attachment to any place. Sixth, the demon king Māra cannot disturb them. Seventh, their mind remains unmoved by others' words. Eighth, they can reach the bottom of the ocean of saṃsāra. Ninth, they give rise to great compassion for all sentient beings. Tenth, they do not delight in the paths of śrāvakas and pratyekabuddhas. O youth! These are the ten benefits attained by bodhisattvas through practising the perfection of wisdom."

At that time, the Bhagavān spoke the following gāthā:

"They courageously give up all things,
Without holding onto the thought of giving,
They uphold discipline without deficiency,
And do not rely on the precepts.

"The wise cultivate patience,
Without perceiving sentient beings,
They are courageous and diligent,
Detached from body and mind.

"They cultivate superior meditation,
Without relying on the three realms,
No māra can control them,
This is the power of faith and wisdom.

"Their mind is not swayed
By the teachings of external paths,
They reach the bottom of [the ocean of] saṃsāra,
This is the power of faith and wisdom.

"For all sentient beings,
They give rise to great compassion,
And in the paths of śrāvakas and pratyekabuddhas,
They do not find joy or delight.

"In giving, they do not cling or grasp,
In upholding discipline, they do not rely,
In patience, they are free from thoughts of sentient
beings,
This is the power of faith and wisdom.

"In diligence, they are detached,
In meditation, they have no attachment,
Māra does not control them,
This is the power of faith and wisdom.

"Their mind remains unmoved by others' words,
They reach the bottom of saṃsāra,
And give rise to supreme compassion for all beings,
This is the power of faith and wisdom.

"In the paths of śrāvakas and pratyekabuddhas,
They do not give rise to joy or delight,
For they aspire to learn the virtues of the Buddhas,
This is the power of faith and wisdom.

"O youth! The bodhisattva, who possesses extensive learning, has ten benefits. What are these ten? First, they know the supports of afflictions. Second, they know the supports of purity. Third, they are free from doubts. Fourth, they establish correct views. Fifth, they avoid false paths. Sixth, they abide on the correct path. Seventh, they open the gate to the deathless. Eighth, they draw near to the Buddha's bodhi. Ninth, they become a light for all sentient beings. Tenth, they do not fear the evil realms. O youth! These are the ten benefits of extensive learning."

At that time, the Bhagavān spoke the following gāthā:

"O youth! These ten benefits,
Are displayed through extensive learning,
All buddhas well understand them,
And by the Bhagavān, as they indeed are.

"They truly know both the supports of afflictions,
And the supports of purity,
They can abandon afflictions,
And abide in purity.

"With wisdom, they remove doubts,
They correct the views of others,
They always stay far from the evil realms,
And abide on the true and righteous path.

"They open the gate to ambrosia,
Drawing near to the Buddha's awakening,
They become a light for sentient beings,
And do not fear the evil realms.

"They know the supports of afflictions,
And understand the supports of purity,
Courageously abandoning defilements,
They dwell in the subtle purity of the Dharma.

"They dispel all manner of doubts,
And correct the views of others,
They forsake the perilous evil path,
And through extensive learning, they walk the
virtuous road.

"They can open the gate to ambrosia,
Firmly approaching bodhi,
Among all beings, they are like light,
And never fear the evil realms.

"O youth! There are ten benefits for bodhisattva mahāsattvas who practise the giving of Dharma. What are these ten? First, they abandon evil deeds. Second, they can perform virtuous deeds. Third, they abide in the Dharma of good people. Fourth, they purify the Buddha lands. Fifth, they approach the bodhimaṇḍa. Sixth, they give up attachments to cherished things. Seventh, they subdue afflictions. Eighth, they bestow merit upon sentient beings. Ninth, they cultivate loving-kindness toward sentient beings. Tenth,

they experience joy and bliss through seeing the Dharma. O youth! These are the ten benefits of bodhisattvas who practise the giving of Dharma."

At that time, the Bhagavān spoke the following gāthā:

"Practising the supreme giving,
With no reluctance in giving the Dharma,
There are ten benefits,
Which the Teacher has clearly explained.

"Abandoning worldly evil deeds,
They always perform virtuous acts,
Abiding in the Dharma of good people,
And cultivating the mind of generosity.

"They purify the Buddha lands,
[Acting] as spoken by the Buddha,
Approaching the bodhimaṇḍa,
This is the result of giving the Dharma.

"They renounce all attachments,
And study under the King of Dharma,
Subduing all afflictions,
They quickly attain the path.

"With a heart of loving-kindness, they give to all
beings,
Bestowing portions of merit,
Free from the knot of jealousy,
They attain supreme joy beyond that of others.

"The wise abandon evil actions,
Courageously engaging in virtuous deeds,
Abiding in the Dharma of good people,
These are the benefits of giving the Dharma.

"They purify the Buddha lands,
Arising in virtuous practices that aid the path,
And draw near to the bodhimaṇḍa,
These are the benefits of giving the Dharma.

"In their affairs, they have no stinginess or jealousy,
Understanding the nature of all things,
They are liberated from grasping and attachment,
And face no obstacles in what they love.

"The wise develop this mind,
Bestowing merit upon all beings,
With loving-kindness, free from jealousy,
They find joy in virtuous Dharma.

"O youth! There are ten benefits for bodhisattva mahāsattvas who abide in emptiness. What are these ten? First, they abide where the Buddha abides. Second, they cultivate meditation without attachment. Third, they do not take delight in any form of rebirth. Fourth, they do not grasp at precepts. Fifth, they do not slander the noble ones. Sixth, they dwell among all sentient beings without engaging in disputes. Seventh, they do not become involved in worldly affairs. Eighth, they dwell far from all evil deeds. Ninth, they do not slander the buddhas. Tenth, they adopt all pure and virtuous Dharma. O youth! These are the ten benefits of bodhisattvas who abide in emptiness."

At that time, the Bhagavān spoke the following gāthā:

"They abide where the revered of devas and
humans dwell,
As the guide and teacher of the world,
Courageously abiding,
In that which is free from notions of soul, etc.

"They attain the joy of meditation,
Without relying on anything in the world,
Their mind does not long for rebirth,
For they understand the nature of Dharma.

"Though they do not cling to precepts,
They accomplish the precepts free from outflows,
They are not born into the evil realms,
But always dwell in the lineage of the noble ones.

"They dwell in a state free from conflict,
The most gentle in the world,
They understand all things,
Following their true nature.

"Even at the cost of their life,
They do not slander the Tathāgata,
Firm in the doctrine of emptiness,
Their body attains fearlessness.

"They are a relative to all the world,
The Buddha's path is inconceivable,
They can uphold the Buddha's path,
Without doubt in the Dharma of emptiness.

"They dwell where the revered reside,
Not in the domain of external paths,
They do not rely on the joy of meditation,
Free from notions of sentient beings and lifespan.

"They have no fixed abode,
Not relying on the joy of meditation,
They know the Dharma of no lifespan,
Always abiding in the mind of no craving.

"They thoroughly understand the nature of the
Dharma,
And do not rely on afflictions,
They have faith and joy in the Buddha, the supreme
being,
And have never grasped at anything.

"They are always free from conflict,
Observing things and cultivating detachment,
They abide on the path of true awakening,
And can uphold the Tathāgata's Dharma.

"O youth! There are ten benefits for bodhisattva mahāsattvas who abide in serene meditation. What are these ten? First, their mind is not clouded. Second, they abide in non-negligence. Third, they are cherished by the buddhas. Fourth, they have faith in the practices of perfect awakening. Fifth, they have no doubts about the Buddha's wisdom. Sixth, they understand gratitude. Seventh, they do not slander the true Dharma. Eighth, they skilfully uphold the precepts. Ninth, they reach the stage of pacification. Tenth, they attain the four kinds of unobstructed [eloquence]. O youth! These are the ten benefits of bodhisattvas who abide in serene meditation."

At that time, the Bhagavān spoke the following gāthā:

"Their mind is unclouded and free from
disturbance,
Far from all forms of negligence,
They abide in the practice of non-negligence,
In the realm of serene meditation.

"They are like a lamp of wisdom for the world,
Increasing faith and joy in others,
The Buddha's wisdom is inconceivable,
And their skilful means are free from doubt.

"They understand the gratitude owed to the
buddhas,
They do not slander the true Dharma,
They dwell in pure moral conduct,
And reach the stage of pacification.

"They attain unobstructed eloquence,
Finding joy in solitary forest dwelling,
Abandoning praise and worldly gain,
In the realm of serene meditation.

"Their mind is never clouded or disturbed,
And they have never been negligent,
The wise are always cautious,
This is the benefit of tranquillity.

"They are fearless and always cherish mindfulness,
Having faith in the Buddha's practices,
They are without doubt in the Buddha's wisdom,
This is the benefit of tranquillity.

"They constantly remember the Tathāgata's
kindness,
Never slandering the true Dharma,
Abiding in pure precepts and skilful means,
This is the benefit of tranquillity.

"They reach the stage of pacification,
Quickly attaining unobstructed eloquence,
They expound hundreds of thousands of teachings,
And never become stuck or hindered.

"They swiftly approach the Buddha's awakening,
Upholding the Dharma of all buddhas,
Subduing all false views,
And widely fulfilling the Buddha's path.

"When bodhisattvas complete this,
They are reborn in the Land of Bliss,
Where Amitābha expounds the Dharma,
And they attain the patience of non-arising.

"O youth! There are ten benefits for bodhisattva mahāsattvas who delight in solitude. What are these ten? First, they reduce worldly affairs. Second, they are far from crowds and disturbances. Third,

they have no conflicts. Fourth, they dwell in places free from afflictions. Fifth, they do not increase their defilements. Sixth, they do not engage in disputes. Seventh, they abide in silence. Eighth, they follow the path of continuous liberation. Ninth, they swiftly attain liberation. Tenth, through effort, they attain samādhi. O youth! These are the ten benefits of bodhisattvas who delight in solitude."

At that time, the Bhagavān spoke the following gāthā:

"They accomplish few worldly affairs,
Far from crowds and disturbances,
They have no conflicts,
These are the benefits of solitude and quietude.

"Their mind has no anger or afflictions,
They do not increase their defilements,
They are always peaceful and free from disputes,
This is the benefit of dwelling in solitude.

"Their mind is settled in tranquillity,
Consistently delighting in the practice of
detachment,
They follow the path of wisdom without burdens,
And swiftly attain liberation.

"Dwelling in the forest, practising meditation,
They abandon the faults of crowds and
disturbances,
They no longer engage in disputes,
This is the benefit of delighting in solitude.

"They are constantly weary of conditioned things,
And have no attachment to the world,
Their defilements do not increase,
This is the benefit of dwelling in the forest.

"They do not engage in disputes,
Their mind always delights in silence,
They skilfully restrain body, speech, and mind,
This is the benefit of dwelling in solitude.

"They follow the path of liberation,
Swiftly attaining freedom from obstacles,
Always abiding in serene joy,
This is the benefit of dwelling in solitude.

"O youth! There are ten benefits for bodhisattva mahāsattvas who delight in dhutāṅga practice and constantly receive alms. What are these ten? First, they destroy the banner of egoistic pride. Second, they do not seek familial affection. Third, they do not act for fame or recognition. Fourth, they remain in the lineage of the noble ones. Fifth, they do not flatter, deceive, display abnormal signs, or speak harshly. Sixth, they do not exalt themselves. Seventh, they do not disparage others. Eighth, they eliminate desire and hatred. Ninth, they practise giving Dharma when entering a house rather than seeking food. Tenth, by abiding in dhutāṅga practice, their teachings are trusted by others. O youth! These are the ten benefits of bodhisattvas who delight in dhutāṅga practice and engage in receiving alms."

"These people are free from egoistic pride,
They do not seek dependence on family or friends,
Their minds remain equal in gain and loss,
Because they abide in dhutāṅga practice.

"They do not corrupt the noble lineage,
They are without flattery or deceit,
They do not elevate themselves,
Nor do they belittle or destroy others.

"They abandon the mind of desire and anger,
When teaching the Dharma, they have no ulterior
motives,
If they speak, people trust and accept their words,
This is the benefit of receiving alms.

"They do not seek fame or favour from loved ones,
They abide in the noble lineage,
They are gentle, straightforward, without flattery or
arrogance,
This is the benefit of delighting in dhutāṅga
practice.

"They do not praise themselves or belittle others,
When praised, they do not rejoice,
When criticised, they are without anger or affliction,
This is the benefit of delighting in dhutāṅga
practice.

"They give Dharma without seeking food,
Nor do they seek honour and respect,
Others trust their words,
This is the benefit of delighting in dhutāṅga
practice.

"O youth! In solitude, bodhisattva mahāsattvas, abiding in such meritorious benefits, attain the vision of the Buddha treasury, the Dharma treasury, and the treasury of wisdom. They also attain the treasury of wisdom regarding the past, future, and present.

"O youth! How does one attain the Buddha treasury? O youth! Bodhisattva mahāsattvas delight in the practice of detachment and abide in solitude, thereby achieving the five supernormal powers. What are these five? First, the divine eye. Second, the divine ear. Third, the ability to know others' minds. Fourth, the ability to recall past lives. Fifth, mastery of supernormal powers. With the purity of their divine eye, surpassing that of ordinary beings, these bodhisattvas see countless buddhas and Bhagavāns in the east. Likewise, they see myriad buddhas in the south, west, and north, as well as in the four intermediate directions, above, and below. They constantly behold these buddhas without ever being separated from them. O youth! This is how bodhisattvas attain the vision of the Buddha treasury.

"O youth! How do bodhisattva mahāsattvas attain the Dharma treasury? O youth! Whatever Dharma the Buddha, the Tathāgata, proclaims, these bodhisattvas, with their purified divine ear,

surpassing that of ordinary beings, hear it all. These bodhisattvas can always hear the Dharma without being separated from it. O youth! This is how bodhisattvas attain the Dharma treasury.

"O youth! How do bodhisattvas attain the treasury of wisdom? O youth! With this wisdom, they can uphold all Dharmas. With great compassion as their primary motivation toward all sentient beings, they teach the Dharma with a mind free from delusion, understanding the meaning of the Dharma. O youth! This is how bodhisattva mahāsattvas attain the treasury of wisdom.

"O youth! How do bodhisattva mahāsattvas attain the treasury of wisdom regarding past, future, and present? O youth! These bodhisattvas truly know that the actions of all sentient beings' minds arise only according to the progression of their own mind. They observe their own mind's Dharma without confusion, cultivating skilful means according to their mind's actions. In the same way, they observe others, knowing with certainty, based on the colours they see and the sounds they hear, whether there is affection or aversion. O youth! This is called attaining the treasury of wisdom regarding the past, future, and present.

"O youth! I have now briefly explained that bodhisattva mahāsattvas who abide in such virtues attain all the buddha dharmas.[1] This is not within the scope of śrāvakas or pratyekabuddhas, much less the external paths and disputants."

1. The qualities possessed by a buddha.

# 30. TEJAGUṆARĀJA

At that time, the Bhagavān spoke the following gāthā:

"I remember countless kalpas ago,
There was a buddha, a tathāgata of great name,
Called Tejaguṇarāja Buddha,
Worshipped by humans and devas.

"Ten billion bhikṣus possessed supernormal powers,
Having reached the shore of eloquence and
freedom,
Abiding in dhūta practice with minds tamed,
Such a fantastic assembly surrounded the Buddha.

"There was a city of seven billion and six hundred
million,
With a width and length of two thousand miles,
At that time, the world of Jambudvīpa,
Was composed of the finest seven treasures.

"The city was marvellous and extremely beautiful,
Adorned with hundreds of magnificent gardens,
Its parks and groves were like dense clouds,
Always filled with various flowers and fruits.

"Different kinds of trees grew there,
Including mango, jambū, and banana trees,
There gathered kāṇikāra, jamba, bilva,
And clusters of nikaṭā and pipal birds.

"Kalaviṅka, kucchi, peacocks, and others,
The geese and śarīka birds were full of joy,
Various types of birds sang different melodies,
Flocking and playing in the hundreds of gardens.

"Like the king parrot of Tidu and the nāra bee,
The crane birds produced harmonious sounds,
Their bodies had various coloured feathers,
Perched on lotuses, they emitted beautiful tones.

"All the egg-born creatures of different types,
Produced melodious sounds that brought
people joy,
They roamed the parks and gardens, enjoying
themselves,
Sharing their joy and calling out to each other.

"Muktaka flowers, śuka flowers,
Palya and kuravaka trees,
Saha trees spread like clouds,
With padma, puṇḍarīka, and kumuda flowers.

"Various types of flowers bloomed in the water,
Adorning the ponds with great beauty,
Various fragrant flowers enhanced the scene,
Making the gardens and groves truly delightful.

"At that time, there was a king in Jambudvīpa,
Named Dṛdhadatta, the ruler of people,
This king had five hundred sons,
Skilled in the arts, gentle, and upright.

"His kingdom was abundant and peaceful,
With no faults and constant supreme joy,
The ground was covered with fragrant flowers,
Indistinguishable from the palaces of the devas.

"At that time, the muni king of the Dharma,
Proclaimed the teaching of tranquillity and cessation,
Saying: 'All paths are like dreams,
There is neither birth nor death.

"'"Sentient beings and souls are unattainable,
All dharmas are entirely illusory,
Like empty space, lightning, or illusions,
Like mirages or the moon reflected in water.

"'"There are no dharmas of birth and death in this world,
Nor is there anyone who goes to another realm,
The deeds performed in the past are not destroyed,
And the results of black and white karma in the three realms do not perish.

"'"There is no cessation or permanence in actions,
They do not accumulate as karma or remain in existence,
One does not receive the results of one's own actions,
Nor does one receive the results of another's actions.

“‘There is no going and no coming,
Sentient beings are neither existent nor non-existent,
There are no grasping views or wrong views,
And no sentient beings or pure conduct.

“‘The phrase of non-birth, quiescence, and no marks,
Is the Buddha’s realm of the Tathāgata’s virtues,
It is the power of the dhāraṇī and the ten powers,
And the place of the Buddha’s supreme conduct.

“‘The accumulation of pure, white, virtuous Dharmas,
With the supreme power of wisdom and dhāraṇī,
With boundless power of transformation and super-normal abilities,
And eloquence arising from the six types of wisdom.

“‘Their nature is never diminished,
The practice of non-practice is the true practice;
In the Dharma realm, there is no going,
This practice of non-practice is the true Dharma practice.

“‘The nature of sound does not enter into self-nature,
There is no abiding in the nature of its path,
This self-nature practice has no dwelling or reliance,
It is the Buddha’s realm, far from defilements and in quiescence.

“‘The practice of meditation is the supreme meditation,
Non-practice has no abiding in self-nature,
In self-nature, one always follows what is,
The subtle, unshakable truth is hard to perceive.

"'They always abide without moving,
Dwelling without dwelling in the nature of
Dharma,
It is impossible to express abiding in self-nature,
This is the unmovable practice abiding in the
Dharma.

"'Speaking with sound about the non-sound path,
The essence of sound and the path is the Dharma
path,
There is no other accumulation of sound with
location,
Thus, the nature of practice is the Dharma practice.

"'What is said as the practice of sound is not born
of practice,
Its essence is the practice of the true meaning of
Dharma,
Speaking of sentient beings' practice with sound,
Both the sound and the practice of sentient beings
are non-existent.

"'There is no entry into written words,
The vast wisdom and meaning are likewise,
This path is praised by the buddhas and practised,
A luminous Dharma truth of subtle practice.

"'Great wisdom free from defilements,
If one can abide in the incomparable,
Continuously showering the finest Dharma rain,
That is called the supreme path of emptiness and
true meaning.

"'The first phrase is the purest, far from defilements,
The supreme quiescence surpasses all defilements,
There is no grasping, no dispute or speculation,
This is the quiescent phrase spoken by the Buddha.

"'Neither at the beginning, middle, nor end do they
abide,
Neither existent nor non-existent, nor any location;
Having realised the nature of such practice,
This is the incomparable Dharma taught by the
Buddha.'

"At that time, King Dṛdhadatta heard,
The Two-footed Bhagavān speak this concentration,
With eighty billion nayuta beings,
They joyfully and faithfully approached the
Buddha.

"The king bowed to the Hero among humans,
With great faith, he respectfully honoured the
Buddha,
Receiving the teaching, he withdrew and stood
aside,
Gazing with reverence, with hands joined in
veneration.

"The Buddha knew the king's pure conduct,
Whose faculties and awareness had reached the
other shore,
The Bhagavān, understanding his heart's desires,
Taught him this supreme samādhi.

"The king, hearing this teaching of ultimate
meaning,
Significantly increased his joy and sacred faith,
He renounced all four great continents,
Abandoning the pleasures of the five desires to
become a renunciant.

"Because of the king's renunciation,
He profoundly and resolutely delighted in the
Buddha,
At that time, all people of Jambudvīpa,
Also renounced desires and became renunciants.

"The bhikṣus and bhikṣuṇīs delighted in practising
meditation,
The Tathāgata's disciples became innumerable,
Grain naturally arose from the earth,
And devas came to serve and attend.

"Robe-cloth for Dharma garments grew from trees,
Immaculately pure and greatly cherished,
They were cut, sewn, and tailored according to
the law,
By the merit and power of that Buddha's virtue.

"O youth! You should observe that king,
Who renounced his home and the world,
Seeing the three realms as mechanical contraptions,
He sought the great joy of bodhi.

"In the future from that time, during the end times
of the Dharma,
Some could not even renounce their poor, lowly
homes,
Bound by chains and shackles in great suffering,
They had no faith in this supreme Dharma.

"Though bound in chains and punished with whips,
Cursed and humiliated in countless ways,
Enduring extreme hardship, the king bore it all,
Yet, even in the most severe poverty, they would not
renounce their homes.

"Lacking wealth and with short lives,
They toiled in vain without any merit,
Ignorant and unlearned in any skills,
Those people always remained in ordinary realms.

"Distressed and purposeless, obstinate and evil,
Greedy for wealth, seizing others' riches,
They mocked and slandered good people,
While claiming they aroused bodhicitta.

"They lusted after others' wives and stole their
possessions,
Miserly, jealous, deceitful, and indulgent,
Lacking compassion, they headed toward evil paths,
Yet claimed: 'I will become a buddha.'

"Seeing others in suffering, they felt joy,
Breaking precepts, being violent, and harbouring
malice,
They forgot kindness and harmed others,
Saying: 'O great one! Teach me the Dharma.'

"When they heard someone speak of the bodhi
path,
They became angry at that person instead,
If they saw the teacher of the Dharma make a
minor mistake,
They exaggerate and multiply it a thousandfold.

"O youth! Now hear what I say:
Do not approach such people,
If you wish to realise the bodhi path,
Do not associate with them, not even in dreams.

"In the dhūta practices are boundless virtues,
They are taught throughout countless kalpas,
But those who do not abide in these virtues,
Will never attain supreme bodhi.

"Their mind is pure and always speaks kindly,
Their discipline is pure, and their speech is gentle
and beautiful,
Always esteemed by the venerable elders,
They will soon attain this samādhi.

"Without arrogance, they do not give rise to
defilement,
Their mind is always pure and accomplished,
Abandoning pride, indulgence, and anger,
They will attain this supreme samādhi.

"They constantly contemplate the Buddha's accumulated merits,
His golden skin possesses infinite merit,
The Buddha's body adorned with many marks
Is like the calm stars arranged on an autumn night.

"Victorious parasols, banners, and canopies,
Scented powder, incense, and garlands of flowers,
With these supreme offerings, incomparable,
They will soon attain this samādhi.

"Sandalwood, aloeswood, and incense powders,
And superior butter lamps of countless kinds,
Offering them to the stūpas of countless buddhas,
They will soon attain this samādhi.

"Lutes, harps, and the sound of fine drums,
Flutes, pipes, cymbals, and praises,
With millions of beautiful sounds,
They offer to the most victorious one free from evil.

"Creating countless Buddha images,
Skillfully adorned with many treasures,
Beautiful, magnificent, and supreme,
They will soon attain this samādhi.

"Dwelling in forests, delighting in tranquillity,
Abandoning villages, unattached to the world,
They rejoice in solitude, cutting through distractions
like a sword,
They will soon attain this samādhi.

"I am the Dharma King, and you are my child,
Follow me and practice this samādhi,
In the past, I gained the great name,
Known as King Dṛdhadatta.

"In the past, I made offerings to countless buddhas,
Always vowing to uphold pure discipline,
Revering the ten-powered-one,
Seeking such supreme concentration.

"In the past, I renounced wife and children,
And gave up my head, hands, feet, eyes, and ears,
Never giving rise to an inferior mind,
To seek this supreme, tranquil samādhi.

"Elephants, horses, chariots, and foot soldiers of
countless kinds,
Jewels, houses, and all possessions I gave away,
Without the slightest regret in my heart,
To seek such a supreme meditation.

"Hundreds of servants, wealth, and grain,
Various clothing and food I gave freely,
To all who came seeking,
To seek such a supreme meditation.

"Maṇi jewels, pearls, superior gold and silver,
Beryl, diamonds, cowries, and jade,
I gave away all that I possessed,
To seek such a supreme meditation.

"I gave away my jewelled adornments,
Necklaces, armlets, and lion belts,
Heavenly crowns, and jewelled nets of countless
kinds,
To seek such a supreme meditation.

"With exquisite and superior offerings worth
billions,
I joyfully gave them all away,
To beings in poverty, chains, and suffering,
To seek such a supreme samādhi.

"Seeing the poor and imprisoned,
Suffering greatly from hard labour,
I gave them all I could,
To seek such a supreme samādhi.

"Elephants, horses, cows, and sheep,
Houses, gardens, chariots, and precious
adornments,
I gave to hundreds of thousands of beggars,
To seek such a supreme samādhi.

"Forests and parks worth countless nayutas,
Adorned with treasures, I gave them away,
Giving with joy and compassion,
To seek such a supreme meditation.

"Cities, towns, and villages,
Various lands, I gave them all,
After giving, I felt immense joy,
To seek such a supreme treasure.

"Each treasure, like Mount Sumeru,
And every exquisite garment,
I gave to the poor,
Seeking to gain such a supreme meditation.

"The poor and needy came to me for refuge,
To be saved and relieved of suffering,
I gave them happiness and joy,
To seek such a supreme meditation.

"Long ago, when I was the wealthiest on earth,
I saw the extreme suffering of the world,
I renounced my throne and all possessions,
With a heart full of compassion, I wished to give them joy.

"O youth! In the past, I sought something extraordinary,
The difficult task undertaken over countless kalpas,
It is impossible to express fully in words,
Even in billions of kalpas, I could not exhaust its telling.

"If what I say confuses the masses,
They will not believe in the Buddha's path,
Enduring countless hardships,
All for the sake of seeking such a samādhi.

"Now, I encourage you, O youth,
To develop deep faith in my words,
The Tathāgata never speaks falsely,
His words, born of great compassion, are supreme.

"Of the remaining sufferings, there are countless types,
I once endured all these with my emaciated body,
How can one attain this samādhi?
It is by liberating beings from countless sufferings.

"In an instant, one realises this meditation,
And immediately attains the true path of wisdom,
At that time, I saw a nayuta of buddhas,
More than the sands of the Ganges across the ten directions.

"I gained mastery over supernormal powers,
Able to travel to hundreds of thousands of buddha-lands,
There, I asked the most supreme ones,
Engaging in profound debates adorned with countless intricacies.

"The buddhas answered my questions,
Responding to every complex inquiry I posed,
I was able to receive and retain all they taught,
Not forgetting even a single word or phrase.

"Once I heard the true Dharma,
I presented countless profound inquiries,
Expounding on the pure and tranquil teachings,
Establishing the path of wisdom for infinite beings.

"I abide in this supreme samādhi,
For countless kalpas, I have studied this Dharma,
In the past, myriad beings,
Also placed their faith in this supreme path.

"If a person has never seen the Buddha,
And has never heard of this supreme Dharma,
They will never generate faith and joy,
In the ultimate truth of emptiness and true concentration.

"Those with wisdom can understand,
Attaining the profound and true merit,
They hear the ultimate truth without fear,
And upon hearing, they give rise to great joy.

"Those who uphold my bodhi,
Are indeed the children of the Buddha,
As rare as the blooming udumbara flower,
I have cultivated this through countless kalpas of arduous practice.

"Such a person does not fear falling into evil realms,
And constantly avoids the eight difficulties,
They will see a nayuta of buddhas,
And believe in this supreme samādhi.

"Like Maitreya, who stands alone,
In possessing the pure wisdom concerning sentient beings,
This samādhi Sūtra is in their hand,
And I give them the prophecy, just like Maitreya.

"This person perfects mindfulness and wisdom,
Advancing on the ultimate path,
Their eloquence is joyful and free from suffering,
For this samādhi rests in their hand.

"This person constantly receives offerings from the devas,
And is honoured by all people,
Yakṣas and deities always protect them,
Due to holding this samādhi.

"They are not harmed by fire or poison,
Nor can any weapon or staff hurt them,
Even entering deep water, they will not drown,
All due to holding this samādhi.

"This person constantly resides in the mountains and forests,
Served by devas and others,
Numerous yakṣas come to offer to them,
Because they uphold this samādhi.

"Their wisdom is vast like the great ocean,
They speak of the Buddha's virtues without obstruction,
Expounding the true virtues of all the buddhas,
Due to holding such a supreme meditation.

"What this person hears is boundless,
Like infinite space without end,
They hold the torch of wisdom, dispelling darkness,
Because they uphold this samādhi.

"With soft and beautiful words that match the
meaning,
Speaking among the assembly, beloved by the wise,
Like a river's flow, the speech never runs dry,
Due to holding this samādhi.

"Like a physician king administering fine medicine,
And providing a refuge for all beings,
They become a beacon of light in the world,
Due to holding this samādhi.

"Desires do not sway this person,
They find joy in meditative stillness and peace,
Speaking beautifully of tranquil teachings,
Due to holding this samādhi.

"This person is free from attachment to
appearances,
They discern all phenomena clearly,
Their mind is ever tranquil as they move about,
Due to holding this samādhi.

"They obtain the pure eye free from defilement,
Able to see innumerable tathāgatas,
Gaining the vast and boundless eye of a great being,
Due to holding this samādhi.

"With a voice as beautiful as a peacock's call,
And the delightful sound of the kalaviṅka bird,
Their harmonious melodies create wondrous
sounds,
Due to holding this samādhi.

"Achieving a thunderous voice that resounds afar,
The sound of swans, bells, and drums, all beautiful,
Combining hundreds of exquisite musical tones,
Due to holding this samādhi.

"Through countless asaṃkhyeya kalpas,
They perfect such harmonious sounds,
Their speech is as sweet as nectar,
Due to holding this supreme samādhi.

"They do not crave fine food or drink,
Nor are they attached to their robes and bowls,
Having few desires, content and well-disciplined,
Due to holding this samādhi.

"They do not elevate themselves,
Nor do they belittle others,
Their heart is always gentle, enjoying meditation,
Due to holding this samādhi.

"Constantly observing their own actions,
They do not look for faults in others,
They interact harmoniously with everyone, without
contention,
Due to holding this samādhi.

"Their compassionate heart nourishes pure wisdom,
They are upright and free from deceit or dishonesty,
Their mind is always soft and delights in liberation,
Due to holding this samādhi.

"Their heart always rejoices in practising generosity,
The bonds of stinginess cannot taint them,
External conditions do not influence them,
Due to holding this samādhi.

"Their form is dignified and unique, bringing joy
to all,
Their skin shines with the colour of true gold,
Adorned with the thirty-two marks of excellence,
Due to holding this samādhi.

"Their appearance and virtues are all wondrous,
Loved, revered, and protected by many,
Observed by men and women, young and old,
without tiring,
Due to holding this samādhi.

"Devas, nāgas, rakṣasas, and yakṣas,
All rejoice in this person,
Visiting them in every house, offering praise,
Due to holding this samādhi.

"King Brahmā, Śakra, and Iśvara,
And all others come to offer,
Yet their heart does not give rise to pride,
Due to holding this samādhi.

"They avoid all dangerous paths,
Fearless of obstacles and the evil realms,
Freed from all terrifying situations,
Due to holding this samādhi.

"They can hear the Buddha's subtle Dharma,
And are free from all doubts,
They readily enter the profound Dharma,
Due to holding this samādhi.

"Upon hearing the subtle Dharma of sages,
They fully comprehend and reach the ultimate,
Due to past karmic causes,
And by holding this samādhi.

"The Tathāgata speaks of such persons,
Who receive offerings without arrogance,
It is by these causes that they attain dhāraṇī,
Due to holding this samādhi.

"When this person approaches the end of their life,
The mighty Amitābha Buddha, full of compassion
and wisdom,
Will appear before them,
Due to holding this samādhi.

"They will see the Tathāgata with ten powers, as
they wish,
With śrāvakas present before them,
And they will certainly be reborn in the Land of
Bliss,
Due to holding this samādhi.

"If all beings were to become buddhas at once,
Filling the entire universe,
And one person were to offer to them all,
For more kalpas than the sands of the Ganges,

"Yet if in a future age, at the end of the Dharma,
One hears of this samādhi from an honest person,
And rejoices in it,
The merit of that joy would far surpass the previous
offerings.

"O youth! Know that the path of tranquil cessation,
Is the samādhi of the ultimate truth of emptiness,
Whoever writes, recites, or upholds and bears it:
That person is named a holder of the Dharma
treasury."

# 31. BENEFITS

[The Buddha continued:]

"O youth! For this reason, if a bodhisattva mahāsattva wishes to know the speech of all sentient beings, understand their faculties' differences, and skilfully teach the Dharma according to their past and future distinctions.

"O youth! That person should uphold, recite, and extensively teach this samādhi to others. Moreover, to gather all sentient beings, they should practice skilful means accordingly."

At that time, the Bhagavān spoke the following gāthā:

"If one has seen countless buddhas,
And inquired about this samādhi,
Such a person of supreme wisdom bears this
samādhi,
Dwelling in the foremost virtue, immovable;

"Attaining the marvellous bliss of humans and
devas,
Always receiving superior offerings from others,
And gaining the joy of meditation and nirvāṇa,
Due to bearing this samādhi without negligence;

"Hearing praise from others, they do not become
joyful,
When insulted, they do not become angry,
Unmoved by the eight worldly concerns, like a
mountain,
Delighting in seeking liberation, they bear the
samādhi;

"Their speech never expresses meaningless words,
They are free from anger, arrogance, and disputes,
With patience and self-control, their mind is joyful,
Due to bearing the samādhi without negligence;

"Their words are soft, truthful, and well-considered,
With a calm and pleasant face, they first offer
comfort,
When seeing all sentient beings, they always smile,
Due to bearing the supreme pure samādhi;

"Their mind is always disciplined, not harming
others,
They skilfully control the five senses and uphold
pure discipline,
Living in truth, speaking little but with great benefit
and kindness,
Due to bearing the pure and supreme samādhi;

"They always give generously without a stingy
heart,
Filling hungry and thirsty beings with sustenance,
While not seeking joy in their own consumption,
they rejoice in giving to others,
This person of virtuous deeds bears the upright
samādhi;

"Loved by hundreds and thousands of devas,
Respected by yakṣas, asuras, and nāgas,
Even when dwelling alone in the forest, they are
always protected,
Due to courageously bearing this supreme samādhi;

"They delight in tranquillity, free from sounds,
Nāgas and asuras constantly visit them,
None can cause them fear,
Due to bearing the samādhi without negligence;

"Their voice is like the sound of Brahmā,
As delightful as the calls of swans,
Like the harmony of five hundred beautiful tones,
Their fame spreads throughout the world.

"The particles of dust that make up the earth,
Their merit exceeds those in number,
The treasury of merit that benefits all sentient
beings,
Is attained by practising this samādhi of
tranquillity."

# 32. THE TEACHING ON THE NATURE OF ALL DHARMAS

[The Buddha continued:]

"O youth! The bodhisattva mahāsattva gives rise to the joyful wish: 'How can I come to know the nature of all dharmas?'

"O youth! The bodhisattva mahāsattva should uphold this samādhi, recite it, extensively teach it to others, and practise skilful means accordingly to gather all sentient beings."

At that time, the Bhagavān spoke these verses:

"The wise one is free from anger and desire,
And does not give rise to delusion;
All defilements are completely diluted,
Because they know the supreme tranquil Dharma.

"They do not violate the Buddha's precepts,
And are not reckless regarding women's form;
With a firm mind, they seek this samādhi,
Knowing the Dharma is free from defilement.

"With wisdom and supernormal abilities,
They meet buddhas and visit many realms;
Through dhāraṇī, they reach the other shore,
Because they know the tranquil samādhi.

"They quickly become the honoured among the
bipeds,
And use tranquillity to subdue defilements;
They skillfully remove the poisonous arrow of evil,
And speak the undefiled words of tranquillity.

"If a person is a good physician,
Who understands well the origin of illness,
By studying this wisdom with determination,
They liberate sentient beings from harm.

"By learning the principle, they attain freedom,
Without attachment, they are worthy of offerings;
They bring peace to sentient beings without
expectation,
Because they understand the pure Dharma.

"The lion among men endures insults,
Struck or scolded, they do not become angry;
Even if cut to pieces, they are not distressed,
For they understand the emptiness of the
aggregates.

"Their patience is like Mount Sumeru,
Without even the thought of patience;
Even if the Buddha no longer remains,
They know there is the constancy of emptiness.

"In the three realms are countless thoughts,
They understand the three times completely;
They reveal the boundless principles,
Fearlessly practising the Dharma.

"In things, they do not grasp at ideas,
They do not grasp at love or hatred;
Knowing that the Dharma is always empty and
tranquil,
They attain the supreme extinction.

"If one expounds this supreme samādhi,
They will soon see bodhi;
They will thoroughly understand the noble range,
And by giving, they will gain great rewards.

"Expounding millions of sūtras,
Their exposition has no obstructions;
Their eloquence is never-ending,
Because they know the vast Dharma.

"For one who does not consider kalpas,
Their concentration and wisdom are like clouds;
They speak the Dharma without end,
Because they know this tranquil samādhi.

"Their eloquence is inconceivable,
Seeking the path, they will surely attain it;
They expound countless sūtras,
Knowing the characteristics and names of dharmas
universally.

"The Buddha speaks the unsurpassed Dharma,
Listening to and upholding it fully;
Within it, there is no doubt,
Knowing that all dharmas do not indeed exist.

"With kind speech, they always practise giving,
Generously helping the poor and joyful;
Their sustenance is abundant and sufficient,
Due to their compassion for the world.

"They shall become a king of Jambudvīpa,
Compassionate towards the masses without anger;
The people will give rise to kindness and respect,
Because they understand the empty Dharma.

"They will abandon their handsome wife, sons, and
daughters,
As well as their throne and body,
With certainty and without regret,
Because they know emptiness and tranquillity.

"Even if their limbs are cut off,
In dreams and wakefulness, they have no anger;
They have served countless buddhas,
Because they uphold the empty Dharma.

"They make offerings to the Sun of Munis,
Without weariness through the three times;
Their great faith is unwavering,
Because they know the empty Dharma.

"They well uphold the Buddha's Dharma treasure,
Dwelling in the supreme dhāraṇī;
Soon they will attain buddhahood,
Because they uphold the supreme sūtra.

"Throughout their lives, they will not be deaf or
blind,
Through long kalpas, they will possess all faculties;
They will always be far from the eight difficulties,
Focusing their mind on expounding this sūtra.

"For the sake of merit, they avoid the evil paths,
With beautiful and adorned features,
Their pure mind dwells in spiritual power,
And thus the Buddha appears before them.

"With various transformation bodies,
They liberate sentient beings in many realms;
Those who meet them,
Will have their mind determined for bodhi.

"Those who are mindful and free from worry,
Rise with the power of diligence;
They attain the ultimate in the supreme Dharma,
By upholding this sūtra in the final age.

"Their body emits billions of rays of light,
That outshine the sun and moon;
If they cultivate the samādhi of emptiness,
They will soon become supreme among people.

"I sought the tranquil realm,
For countless billions of kalpas,
Never abandoning diligent effort,
And received a prophecy from Dīpaṃkara.

"The wise should practise this sūtra,
Expounding the supreme Dharma of the buddhas;
The foolish followers of non-Buddhist paths fail,
And after death, they are cooked in hell.

"They endure the most severe suffering,
For many kalpas before it ends;
After completing many kalpas of punishment,
They become a cause for attaining amṛta.[1]

"In the terrifying time of the final age,
Approaching the unsurpassed path,
They will uphold my Dharma treasure,
And receive a prophecy for upholding this sūtra."

1. A nectar drunk by the devas, whose name also means "deathless."

# FASCICLE VII

# 33. THE BENEFITS OF POSSESSING THE SŪTRA

[The Buddha continued:]

O youth! A bodhisattva mahāsattva should always delight in cultivating the fundamental task of supernormal powers. What is the fundamental task of the great supernormal powers of a bodhisattva mahāsattva? It is to gather all wholesome dharmas without attaching to the accumulation of precepts, without clinging to the accumulation of meditation, without speculating on the accumulation of wisdom, and without attaching to the accumulation of knowledge and vision regarding liberation.

"O youth! This is the fundamental task of the great supernormal powers of a bodhisattva mahāsattva. If they accomplish this fundamental task of supernormal powers and obtain great supernormal powers, the bodhisattva mahāsattva will have freedom in manifesting everything and be able to expound the Dharma to all sentient beings. To embrace the Mahāyāna, the bodhisattva should constantly study and practise this fundamental task of great supernormal powers."

At that time, the Bhagavān spoke these verses:

"The fundamental task of supernormal powers is
supreme,
Revealing that there is no result to be gained;
Practising actions while seeking results,
Without eliminating the perception of self.

"What is called supernormal powers,
Is the inconceivable wisdom of the Buddha;
If one dwells in attachment,
That person has no wisdom.

"Inconceivable dharmas,
Are revealed through sound;
If one clings to sound,
They do not understand skilful teaching.

"Not understanding skilful teaching,
They do not know how to explain skillfully;
They take non-Dharma as Dharma,
How can they comprehend the Dharma?

"In the cosmos of three thousand great thousand
worlds,
I teach various sūtras;
Their meaning has many flavours,
Yet none of them can be spoken.

"All the buddhas of the ten directions,
Reveal and speak immeasurable dharmas;
Contemplate deeply on the meaning of one
sentence,
And then you will understand all.

"All dharmas are without self,
If one studies this meaning;
At that time, by learning just one sentence,
They will easily awaken to the Buddha-Dharma.

"All dharmas are buddha-dharmas,
If one studies this Dharma;
By understanding it according to the Dharma,
They will naturally accord with the Dharma of
emptiness.

"All words are Buddha-words,
All sounds and events are non-existent;
Search throughout the ten directions,
Yet Buddha-words cannot be grasped.

"Buddha-words are supreme,
Buddha-words are beyond comparison;
They contain no subtle matters,
Thus, they are the highest words.

"This Dharma is the most unsurpassed,
It manifests without ceasing;
There is not even a particle to be gained,
According to what the buddhas have spoken.

"All dharmas are unobtainable,
There is no Dharma to be realised;
By knowing dharmas in this way,
One can understand the Buddha's bodhi.

"If they awaken to this Dharma,
They will turn the wheel of Dharma;
When turning the wheel of Dharma,
They will expound the supreme amṛta.

"The bodhisattva can comprehend,
The unsurpassed Buddha's bodhi;
They attain the title of the incomparable one,
And enable others to awaken to Buddha-wisdom.

"No practice, no aspiration,
No form, said to be emptiness—
These four types of gates,
The Buddha speaks of as liberation.

"The eyes, ears, nose, tongue,
Body and mind faculties—
All of these are inherently empty,
This is the first insight of Kauṇḍinya.

"If one can, in this Dharma,
Truly know its nature,
Then disputes will cease,
For they comprehend the characteristics of
dharmas.

"It is called the domain of bravery,
The bodhisattvas, as protectors,
Have no doubts at all,
Because they realise the emptiness of the nature of
dharmas.

"Able to comprehend the nature of all dharmas,
They are, therefore, called buddhas;
The immeasurable dharma realm
They awaken to, so they can liberate sentient
beings.

"They attain the deeds of the buddhas,
All cultivated through the body of precepts;
The Buddha's words and the voice of the precepts,
All are of the same equal nature.

"Already spoken are various sounds,
Whether low, medium, or high,
All are equally of one nature,
The Buddha reveals the teaching of the Dharma.

"The Buddha's Dharma does not dwell anywhere,
Nor is it located in any place;
It is neither born nor does it cease,
Therefore, it is called without outflows.

"It is neither new nor old,
Neither scattered nor united,
Neither blue nor yellow,
Neither white nor black.

"It is difficult to speak of, and cannot be grasped,
Yet through words, it is made manifest;
This is not the realm of sound,
But the buddhas' skilful wisdom pervades.

"This is the Dharma without outflows,
It is spoken without reliance,
Not located in the ten directions,
This is the Dharma spoken by the Buddha.

"After the Buddha's parinirvāṇa,
By contemplating the Buddha's body,
One will immediately see the Buddha's form,
Due to the Buddha's supernormal power.

"Ultimately, no sentient being,
Will attain the extinction of nirvāṇa;
When this Dharma is spoken,
Countless beings will be liberated.

"Just like the sun and moon,
Whose reflections appear in a hundred rivers,
All behold their images—
The nature of all dharmas is like this.

"If one knows the nature of all dharmas,
It is like the reflection of images;
Ultimately, with a material body,
One will not behold the true Buddha.

"All dharmas are without form,
And seeking their appearance yields nothing;
Such formless dharmas,
Are the Buddha's Dharma-body.

"If one sees the Dharma-body,
They are said to see the guide;
The Dharma-body is perfect awakening,
Thus it is called seeing the Buddha.

"That which is unattainable cannot be shown as
attained,
Nor can it be spoken of as attained;
If one seeks the śramaṇa,
They should know this path.

"I have spoken of the true practice,
Knowing sentient beings delight in desire;
If they enter the secret teaching,
They will have no attachment.

"If one claims to have attained something,
They will have achieved nothing;
This does not lead to the fruit of the path,
Thus, they are not called a śramaṇa.

"This Dharma is profoundly deep,
If one has not attained it, they will say otherwise;
This teaching is exceedingly profound,
It isn't easy to express and demonstrate.

"The five aggregates are all nonexistent,
They arise entirely from delusion;
No one causes them to arise,
Nor is there any dharma of the five aggregates.

"The nature and characteristics of the five
aggregates,
Are the nature and characteristics of all dharmas;
The Buddha speaks of them in this way,
And their characteristics are inapprehensible.

"Like empty space with no substance,
So too are all dharmas;
In the past, future, and present,
They are viewed as they truly are in all three times.

"Words are like empty space,
For in emptiness, there is nothing to grasp;
Thus, the nature of dharmas,
Is ungraspable like empty space.

"To expound such a Dharma,
There is truly nothing to expound;
Within the Dharma, nothing is seen,
And this is inconceivable.

"This Dharma has no self-nature,
The essence of dharma is inapprehensible;
For those who comprehend the Buddha's bodhi,
This is the realm of definite extinction.

"If one can know this,
Then they will have no attachment to dharmas;
If one can remain unattached to dharmas,
They will understand the concept of dharmas.

"At all times, bodhisattvas,
Abandon all concepts;
If a person abandons concepts,
They will be unattached to the Buddha-dharma.

"There is nothing to grasp at the limit,
This is called the reality limit;
Those who thoroughly understand this limit,
Will remain unattached for billions of kalpas.

"The reality limit is delusion,
Ignorance turns the wheel of birth and death;
Seeking throughout the ten directions,
The reality limit cannot be found.

"Due to the emptiness of all dharmas,
The bodhisattva has no attachment.
They engage in action for bodhi,
But their actions are inapprehensible.

"Like a bird flying in the sky,
Its traces are inapprehensible;
The nature of true awakening is like this,
And the bodhisattva understands this clearly.

"Like a person skilled in illusion,
Who creates various things through illusion,
Manifesting multiple forms and images,
Yet they are inapprehensible in reality.

"If one clings to attainment or loss,
Then they will gain nothing;
Their wisdom, like an illusion,
Is not exactly the same as the illusion itself.

"In this domain of empty dharmas,
Fools engage in false discrimination;
Acting within discrimination,
They proceed towards the unwholesome realms.

"Sentient beings undergo birth, ageing, and change,
Turning endlessly in the cycle of existence,
Drowning in birth and death,
With immeasurable suffering and affliction.

"The suffering and affliction of the world
Arise from the deluded discrimination of fools;
If this discrimination is not cut off,
They drift long in the cycle of saṃsāra.

"Initially enjoying pleasure and its corresponding
results,
Habitually attached to the fruits of desire,
They are unable to renounce it,
Dwelling in karma and afflictions.

"The karma of sentient beings is not exhausted,
The torrent of desire sweeps them away,
Repeatedly being born,
And repeatedly dying and perishing.

"Lacking wisdom, they are harassed by Māra,
Creating various evil karmas,
Being reborn in multiple places,
And thus experiencing the results of death.

"Ordinary fools, ignorant and dark,
Attain birth and death,
Afflicted by poverty and suffering,
Furthermore, they proceed towards unwholesome
realms.

"With knives, whips, and sticks,
They mutually inflict harm on one another,
Engaging in these evil deeds,
And thereby increasing their afflictions.

"'My child and my wealth,'
Ordinary people discriminate deludedly;
With such deluded discrimination,
They further increase their outflows.

"They increase their births and deaths,
Thus becoming ordinary people;
Transmigrating in various realms,
Therefore, they are called ordinary people.

"They abandon the Buddha-Dharma,
And increase various evil dharmas,
Thus, they do not attain liberation,
Bound in the net of Māra.

"Fools, due to craving and desire,
Pursue harlots,
And thus return to filthy places,
Falling into the evil destinies.

"The Buddha does not praise the defilement of
desire,
Nor proximity to the opposite sex;
This snare of fear,
The snare of the opposite sex is most frightening.

"The bodhisattva always avoids them,
Like a poisonous snake,
Never approaching the opposite sex,
Knowing it is not the Buddha's path.

"Practising the path to bodhi,
As the Buddha originally practised,
Having practised the Buddha's path,
They quickly attain the unsurpassed path.

"They attain the utmost unsurpassed,
And become the shrines of the world,
With wisdom surpassing all others,
They become the deva of devas.

"They enable others to uphold the eight precepts,
With bodies undefiled by stains.
Countless billions of beings
Are encouraged and taught to cultivate for bodhi,

"Benefiting all beings,
They arouse universal compassion.
These wise and energetic ones,
Beat the drum of the Dharma,

"Shaking the palace of King Māra,
And with his retinue of māras,
Countless billions of māras,
Are encouraged to cultivate for bodhi.

"They subdue various people with heterodox views,
Surpassing all tīrthika paths,
Shaking the great earth,
The great ocean, and all the mountains.

"They manifest in many bodies,
Of various types and forms,
With great wisdom displaying
Hundreds and thousands of divine transformations.

"Shaking countless realms,
As numerous as the sands of the Ganges,
They subdue those armies of māras,
And realise the unsurpassed path.

"They further manifest wondrous trees,
Adorned with various precious jewels,
The flowers and fruits are exceedingly abundant,
Fragrant and delightful.

"They also manifest pavilions,
Terraces, towers, and palaces,
With great vigour manifesting,
Flower ponds are exceedingly clear,

"Filled with water of the eight merits,
Pure and without defilement.
If any sentient beings drink,
Their three kinds of thirst are extinguished.

"If any drink this water,
They will all attain non-retrogression,
They will gain the unsurpassed wisdom,
And be capable of becoming guides for the world.

"The unsurpassed path to cessation,
The practitioner should know;
Those who do not comprehend this path
Are called tīrthikas.

"If one approaches them,
And follows their teachings,
They will fall into exceedingly evil realms,
Challenging to be saved from Avīci Hell,

"Enduring extreme suffering,
Inexpressible in full detail.
Only I and the tremendously victorious
bodhisattvas,
Can fully understand it.

"Profound and harrowing to behold,
Not the ground of foolish ordinary people,
Those who dwell in attachment,
Give rise to doubt in this Dharma.

"They manifest supreme adornments,
Of countless varieties, delightful,
All of which lead to
The unsurpassed buddha realms.

"All Buddha lands
Manifest various colours,
By the incredible power of the bodhisattvas,
All can be manifested.

"With great strength and great courage,
They are armed with indestructible armour,
Holding a great vajra mallet,
They crush and destroy the empty dharmas.

"From their bodies,
Emanate countless great lights,
As numerous as the sands of the Ganges,
They extinguish the darkness of the world.

"The opposite sex does not defile them,
Nor do they follow them,
They should abandon this thought,
The thought of the opposite sex is highly detestable
to them.

"The buddha-lands are never empty,
They are the dwelling of the courageous and strong.
Evil māras like Pāpīyas,
Cannot disturb or harass them.

"Those who hold wrong views,
Cannot encounter the buddhas.
Controlled by anger,
They dwell in stinginess and greed.

"Māra Pāpīyas obstructs them,
In both attaining the heavens and liberation,
Thus creating obstacles for themselves,
And therefore they fall into the evil realms.

"By observing all thoughts,
And dwelling far from attachment to thoughts,
Such a person can attain knowledge,
The unsurpassed wisdom of the buddhas.

"They can see the past and future,
And also the present.
Expounding such principles,
There is truly nothing spoken.

"The bodhisattva knows that
These are merely provisional names and composite
words.
Benefiting sentient beings,
They are immeasurable and inconceivable.

"The nature of thoughts can be understood,
Because they manifest the ability to grasp.
Their characteristics cannot be grasped,
Thus, the principle of extinction is revealed.

"That which is not extinct is thought;
That which is extinct is wisdom.
If one knows the nature of thoughts,
They will then be free from all thoughts.

"If there are thoughts that can be dispelled,
Then more thoughts will still arise.
Those who engage in speculative thinking,
Are people who have not yet left behind thoughts.

"If someone has this thought:
'Who creates this thought?
Who can realise this thought?
Who can extinguish this thought?'

"The dharma of those thoughts that arise,
Even buddhas cannot apprehend.
In that very place,
There is no self and no attachment.

"If the mind does not arise,
How can thoughts be generated?
If the mind attains liberation,
Then there is no way for thoughts to arise.

"If one realises liberation,
The mind becomes inconceivable.
Because the mind is inconceivable,
They achieve the inconceivable.

"I originally had this thought:
'Once I have settled in the mind-ground,
And cast aside all thoughts,
I vow to realise the inconceivable.'

"The fruit of the pure Dharma is white and clean,
Beholding the realm of the unconditioned.
With one thought, one can know
All the thoughts of sentient beings.

"Sentient beings are mind only,
And mind itself is the Tathāgata.
All buddhas are inconceivable,
Yet they manifest clearly in this mind.

"If someone has this thought:
'How can I abandon thought?'
Reflecting on thoughtlessness,
One can be free from all thoughts.

"If, at the time of death and dissolution,
The mind follows thoughts and turns,
This person will give rise to a thinking mind,
And thus, the mind will not attain liberation.

"The fool harbours thoughts of the opposite sex,
And thereby arouses craving and desire.
If one can extinguish these thoughts,
Then they can be free from craving and desire.

"If one contemplates the unsurpassed Dharma,
This thought is the most excellent thought.
By contemplating all dharmas,
One attains the true mind.

"Recollecting endlessly,
Clinging throughout the long night,
With various wrong and different recollections,
The thinking mind is immeasurable.

"The so-called 'exhaustion of thought'
Is originally without wisdom.
Wisdom does not belong to the state of exhaustion,
Because the Dharma is without exhaustion.

"The path of provisional names and language,
Abandons words yet expounds;
This Dharma is without distinction,
And wisdom is without end.

"Neither arising nor ceasing,
Without marks, without appearance,
Throughout countless kalpas,
It reveals the signless Dharma.

"Observing all existence,
Dwelling in non-existence,
Never perceiving a difference in existence,
Nor perceiving a difference in non-existence.

"Provisional names and words
Reveal neither existence nor non-existence,
And yet, no buddhas
Perceive either existence or non-existence.

"All conditioned dharmas
Reveal the nature of non-existence.
If one can understand this Dharma,
They can see the nature of non-existence.

"There was never anything to attain,
Since ultimately, there is nothing.
If there is something to attain,
It is called the worldly [truth].

"If someone has this thought
'I will become a buddha in this world,'
Holding on to the idea of existence,
They will never realise bodhi.

"The fearless bodhisattva
Seeks nothing in the Dharma.
Naturally free from afflictions,
This is called bodhi.

"The people say:
'I am heading towards bodhi.'
Not knowing this path,
They are far from the Buddha's bodhi.

"Through teaching the Dharma with sound:
'All conditioned things are empty,
The nature of sound itself,
Is subtle and invisible.'

"Those who display great miraculous powers,
Expound this sūtra,
Benefiting bodhisattvas,
As revealed by all buddhas.

"Cutting off their afflictions,
Such as various defilements,
They dwell in great supernormal powers,
Skillfully cultivating the four bases of supernormal power.

"They attain morality,
And reach the ultimate in emptiness,
Abiding in supernormal powers,
Their supernormal abilities are inconceivable;

"They abide in the wisdom of wishlessness,
Their wisdom is skillfully pure,
They seek wisdom without ever being satisfied,
Inconceivably vast and immeasurable.

"In the samādhi of supernormal powers,
They act spontaneously without effort,
Their results are always empty,
Everything is ever in extinction;

"With the power of supernormal feet,
They travel to billions of worlds,
Seeing the buddhas, the lamps of the worlds,
As numerous as the sands of the Ganges.

"These people, in birth and death,
Freely follow their minds;
Having attained mastery over their minds,
Their bodies become purified.

"Among the disciples of the Buddha,
Those who cultivate the power of supernormal powers,
In this result of supernormal powers,
Sixteen cannot equal one.

"No devas
Can see their bodies,
Except for the Buddha, the Bhagavān,
And those who have attained the same.

"Their bodies have no sickness,
Nor do they have white hair or wrinkles,
Nor frailty or decay,
At the end of life, they suffer no distress;

"They have no doubts or hindrances,
Nor any confusion,
Day and night, they constantly expound,
Hundreds of billions of sūtras.

"As for all defilements,
They have completely cut themselves off from their
habitual tendencies;
For all sentient beings,
They always give rise to a mind of equanimity.

"In hundreds of thousands of samādhis,
They are unstained and attain freedom,
Cultivating great wisdom,
They expound the teachings for others.

"The male and female faculties are equal
For one entirely separated from all thoughts;
Abiding in non-conceptualisation,
One can speak the true and definitive teaching.

"With pure wisdom,
They expound the Dharma as it truly is,
According to the Dharma that follows
The realm of meditation and wisdom.

"Those who cultivate various meditations
Are not hindered by anything,
They always use truthful words,
Expounding the Dharma without fail in benefitting
others.

"They have obtained a human body skilfully,
Free from all difficulties;
They can repay the kindness of the buddhas,
Because they always delight in this sūtra,

"They, for immeasurable kalpas,
Renounce the world.
Even if they uphold just one gāthā
From this wondrous sūtra,

"They have already seen the buddhas,
And have repeatedly made offerings.
Due to their love for this sūtra,
They will swiftly realise the Buddha's bodhi.

"They will immediately see the buddhas,
Constantly dwelling on Gṛdhrakūṭa Mountain,
Who will all give prophecies to this person:
'You will see Maitreya Buddha.'

"They will see Maitreya Buddha;
If in the latter age,
They uphold this sūtra,
They will attain the highest joy and devotion.

"Abiding in the realm of reality,
They achieve the inconceivable,
In the inconceivable realm,
There is no doubt or confusion.

"This person has no doubts,
Nor even the slightest confusion,
In the words of the Buddha, they are sure,
And bodhi is not difficult to attain.

"In the fearful times of the latter age,
It isn't easy to practice,
But if one hears this sūtra,
They will attain endless eloquence.

"Those who love and delight in this sūtra,
Possess the unsurpassed treasury of the Buddha-
Dharma;
They have already made offerings
To the Buddha and all the śrāvakas.

"Those who recite this sūtra,
Are the bearers of the Dharma treasury,
And among all offerings,
The offering of the Dharma is the highest.

"If one can uphold this sūtra,
They will attain the inconceivable bodhi of a
buddha,
Saying: 'The Buddha's unsurpassed wisdom—
This wisdom is not difficult to attain.'

"If, in previous buddha ages,
They have upheld this sūtra,
Then in the latter age,
They will again encounter this sūtra,

"Approaching the buddha-lands,
They will roar loudly,
Giving the great lion's roar,
The inconceivable buddha-roar.

"In the presence of billions of buddhas,
At the lion throne of Śākya,
One can, with boundless eloquence,
Expound the Dharma fearlessly.

"Being in the meritorious lineage of Ikṣvāku,
They will receive a prophecy,
And in the future, latter age,
They will protect the Buddha's bodhi.

"Endowed with wondrous forms,
Adorned by the marks of beauty,
With miraculous powers, they can swiftly go
To behold countless buddhas.

"With miraculous powers, they create flowers,
Exquisitely fragrant and lovely,
Always with silver, crystal,
And various beryl treasures.

"All kinds of precious goods,
Emerge from the palms of their hands.
For the sake of seeking bodhi,
They offer to all buddhas.

"With boundless offerings,
Music and praises sung,
From the pores of their bodies,
As numerous as the sands of the Ganges.

"If beings of countless types
Hear this sound,
They will attain non-retrogression
In the unsurpassed Buddha wisdom.

"Praised by the buddhas,
Their name is heard everywhere,
Their name is transmitted to all directions,
And they themselves will hear and see.

"Those who hear their name
Will extinguish all thoughts,
Once their thoughts are extinguished,
They will behold countless buddhas.

"Such wisdom as this
Is practised in the path of bodhi,
For the benefit of sentient beings,
They seek the merit of bodhi.

"Those who practise wisdom
Attain such benefits,
And further obtain other benefits,
By upholding this sūtra.

"If there are women [who want to be men]
Who hear and uphold this sūtra,
They will immediately transform their female
bodies,
And be able to expound the nectar of the Dharma.

"They will no longer receive
Such a female body, [if they so wish],
They will be endowed with wondrous form,
And attain the marks of adornment.

"If in this supreme sūtra,
One reveals its merits,
They will all attain such wondrous fruit,
And swiftly realise bodhi.

"In all their lives,
They will always be fearless.
If someone engages with this sūtra,
In the bodhisattva's realm,

"With endless supreme samādhis,
They become the mother of all bodhisattvas.
Those who wish to realise bodhi swiftly
Should uphold this sūtra.

"They will attain closeness to the Buddha,
And also to the Buddha's bodhi,
Before long, using this sūtra,
They will obtain the supreme, wondrous extinction.

"The brave ones dwelling in this place,
The bodhisattvas abide here,
Beholding the Light of the World,
As numerous as the sands of the Ganges.

"One can become a mighty wheel-turning king,
Beholding the Buddha's ten powers and the serene,
settled mind,
Praising him with countless hundreds of gāthās,
And attaining the supreme samādhi of the Pure
Land stage.

"Offering unparalleled worship to the Buddha,
Renowned among people, the highest of men,
They abandon the throne like spittle,
And practise the supreme and excellent pure
conduct.

"Leaving the household life in the Buddha's supe-
rior Dharma,
They attain this serene, impurity-free concentration.
They obtain excellent, beautiful, and wondrous
speech,
And expound unceasingly on many billions of
sūtras,

"On the subtle dharmas of emptiness, signlessness,
and wishlessness,
On the serene and supreme, impurity-free, unde-
filed states.
With the nature of emptiness and serenity, beyond
words,
They emerge from samādhi to teach the multitudes.

"With profound wisdom that is ever immeasurable,
Vast wisdom encompassing boundless meaning.
Having attained this profound samādhi,
They illuminate the world.

"Constantly practising noble conduct, always pure
and bright,
Free from all stench and defilement.
They enable countless sentient beings to abide
peacefully,
And to attain serenity and freedom from all
impurities.

"They constantly possess sharp and agile eloquence,
With extensive knowledge as vast as the ocean and
boundless wisdom.
Their words are skilful and beautiful, understanding
all dharmas,
Because they uphold this supreme sūtra of serenity.

"They understand all karma and craftsmanship,
Well-versed in causes, logic, and medicinal
prescriptions.
They reach the shore of all courageous deeds,
Because they uphold this impurity-free, serene
samādhi.

"In composing gāthās, discourses, and humour,
They are skilled in singing and dancing, mastering all arts,
Constantly becoming Dharma teachers of the world,
Because they uphold this impurity-free, serene samādhi.

"Excellent and wondrous companions always surround them,
Constantly receiving all superior offerings.
They can cultivate the supreme and wondrous bodhi practice,
Because they uphold this impurity-free, serene samādhi.

"When the poison arrows of sorrow and affliction pierce the heart,
The wise ones are free from such afflictions.
They are constantly free from illness, always peaceful and at ease,
Because they uphold this impurity-free, serene samādhi.

"All the illnesses of the world,
All bodily and mental afflictions:
They never experience such sufferings,
Because they uphold this impurity-free, serene samādhi.

"All bodily pain and mental anguish,
Whether it be a toothache or a headache:
The wise never experience such pains,
Because they uphold this impurity-free, serene samādhi.

"Countless other mental pains,
Arising from the mind and burning the body:
They experience none of these afflictions,
Because they uphold this impurity-free, serene
samādhi.

"Just like the sky, unstained,
By nature free from defilement and always pure:
So is the mind of such a person,
Because they uphold this impurity-free, serene
samādhi.

"And like the light of the sun and moon,
Whose radiance is always pure and unobstructed:
Their mind is clear and pure like the sky,
Because they uphold this impurity-free, serene
samādhi.

"Just as a person holding colours
Wishes to paint the sky but cannot:
So is their mind, pure and vast like the sky,
Because they uphold this impurity-free, serene
samādhi.

"Like the wind moving in the ten directions,
Travelling everywhere, free from attachment,
Their mind flows like the wind,
Unstained by the world, they attain liberation.

"The wind moves swiftly and is unseen,
Nets or ties cannot bind it,
So is the depth of their resolve, hard to fathom,
Because they uphold this impurity-free, serene
samādhi.

"The light and shadow on the wall cannot be
grasped,
Just as a reflection in the water is hard to hold.
When one attains this samādhi in the body,
No one can comprehend that person's mind.

"The languages of sentient beings in all worlds of
the ten directions
Can still be counted,
But when one attains this samādhi in the body,
No one can comprehend that person's mind.

"When one attains such a serene and quiescent
samādhi,
Their mind is undefiled, unstained by attachment.
Among all sentient beings in the three realms, none
is their equal,
Except for the buddhas, the honoured ones of the
three realms.

"Free from craving and desire, unstained by form,
They do not foolishly attach to the opposite sex.
When they attain such a supreme samādhi,
They gain the supreme serenity, free from all
defilement.

"They have no longing for men or women,
Unstained by spouses, concubines, or relatives.
When they attain the supreme serenity of quiescent
samādhi,
Their serene practice is free from any defilement.

"They hold no treasure in wealth or possessions,
They do not seek heavenly rewards or attach to
riches.
Their mind is pure and free from delusive thoughts,
For by attaining this samādhi, they gain supreme
benefits.

"They do not practise pure conduct to be reborn in
heaven,
The wise practise generosity without seeking
reward.
They cultivate pure conduct for the cause of bodhi,
For they have attained the impurity-free, serene
samādhi.

"They do not practise morality to seek kingship,
Though many practise pure conduct for this
purpose.
They seek bodhi for the benefit of sentient beings,
And strive to attain this samādhi.

"Having abandoned desires, their body is free from
distress,
They never long for matters of lust and desire.
They sever lust and pride completely,
For they have attained such a serene samādhi.

"They are never troubled by anger or wrath,
The defilement of an angry mind never arises.
They always eliminate anger with a heart of
compassion,
For they have attained such a supremely serene
samādhi.

"They are never deluded by ignorance,
For their wisdom has severed all ignorance.
They obtain boundless and unobstructed
knowledge,
And by attaining this samādhi, they gain this
benefit.

"By contemplating the impure, they eliminate
desire,
With a heart of compassion, they eradicate anger
completely.
By wisdom, they sever the net of ignorance,
And with this wondrous samādhi, they illuminate
the world.

"They have no sleep or laziness,
Freed from the arising of afflictions and all lower
states.
They attain liberation, free from any defilement,
And by achieving this samādhi, they gain this
benefit.

"They are not troubled by stinginess or greed,
Their heart is always joyful in giving to others.
They give everything, bringing joy to all,
For they can uphold this samādhi.

"They are endowed with incomparable majesty,
Always possessing great physical strength.
In all the world, there is no match for them,
For the bodhisattva upholds this supreme samādhi.

"They are also able to become a cakravartin,
Endowed with the seven treasures, travelling
through the sky.
At that time, all beings will pay homage,
This is the reward that the wise attain.

"Born into the most noble, virtuous, and wealthy
families,
With abundant resources and relatives,
Elephants, horses, carriages, and palanquins,
Rich in gold, silver, and all kinds of treasures.

"They are always born into noble and wealthy
families,
Thus, repeatedly being born into superior
conditions.
With deep faith and joy in the Buddha, Dharma,
and Saṅgha,
They are born into places where all revere them.

"In the land of Jambudvīpa, those in faithless
households,
Are all able to develop true faith,
They can establish the mind of bodhi,
And help others attain the fruit of the path.

"After they attain unsurpassed bodhi,
They turn the unsurpassed, wondrous Dharma
Wheel.
Those who understand the Dharma they teach,
All attain the patience at the non-arising of
dharmas.

"The bodhisattva always delights in loving care,
Nurturing and raising all sentient beings,
Constantly providing immeasurable, supreme
benefits,
Opening the eyes of beings and dispelling darkness.

"If a buddha teaches one bodhisattva,
Countless hundreds of thousands of beings,
All plant the seeds of virtue within,
Upon hearing, they immediately give rise to
bodhicitta.

"At that time, the lands are not empty,
Because the wise uphold the Buddha-Dharma.
O child of the Buddha! Wherever the bodhisattva
abides,
They broadly benefit immeasurable sentient beings.

"Protecting morality without equal, upholding pure
conduct,
Purifying samādhi for countless kalpas.
Constantly confident in meditation and liberation,
Such a bodhisattva is called a child of the Buddha.

"They always cultivate supreme supernormal
powers,
Able to travel to countless Buddha lands.
In the presence of the Tathāgata, they hear the true
Dharma,
And after hearing it, they remember it all.

"If they abide in the bodhisattva's dhāraṇī,
They can recite countless sūtras,
They also know the past lives of sentient beings,
As well as those of the future and present.

"They are awakened to the life and death of
sentient beings,
And also comprehend the future,
There is no movement from this place to that,
Even a small part cannot be grasped.

"Karma does not reach there,
Seeking it is also challenging to find.
Only a bodhisattva of great renown
Can comprehend and realise it.

"Those with the most excellent and pure mind
Abide in emptiness and tranquillity.
With the unsurpassed Mahāyāna,
They carry and guide all beings.

"They do not give rise to thoughts,
Nor harbour the concept of sentient beings.
The one of great renown
Can realise the Dharma of non-arising.

"Though they may speak of things,
They do not grasp the concept of sentient beings.
Realising the emptiness of the realm,
They abide in firm wisdom.

"Expounding this samādhi,
In which the Dharma of the Buddha resides,
They do not give rise to thoughts
About men, women, and the like.

"Observing all those of the other sex,
They sit at the bodhimaṇḍa;
After sitting at the bodhimaṇḍa,
They destroy all of Māra's armies.

"They see nothing in Māra,
Subduing all of Māra's host.
They do not see Māra's daughters' approach,
Nor come to them at all.

"While sitting at the bodhimaṇḍa,
They dispel all thoughts.
By severing all thoughts,
The entire earth quakes.

"Mount Sumeru and the great seas,
And likewise, the ten directions.
In those ten directions,
They know all sentient beings.

"By the bodhisattva's power of miracles,
The earth trembles.
When the six types of tremors occur,
They attain the consummation of the path to bodhi.

"All conditioned dharmas,
And also unconditioned dharmas,
They thoroughly comprehend.
Though there is the sound of the teaching,

"There is no one who can know it;
This is the path of all dharmas.
Those who know this path
Are called 'understanders of the world.'

"Because of causes and conditions, dharmas arise,
And because of causes and conditions, dharmas
cease.
The nature of causes and conditions,
They fully understand as they truly are.

"If one studies all dharmas,
They can fully comprehend the dharma of
emptiness,
And thus know the path of all dharmas,
Exhausting all dharmas completely.

"The path of dharmas they practise,
The bodhisattva seeks, yet cannot find.
Those who know this path
Realise the inconceivable awakening.

"Those who know all paths
Can attain the ultimate.
They are far from evil paths,
And can know the characteristics of all dharmas.

"After sitting at the bodhimaṇḍa,
They roar the great lion's roar,
Filling boundless billions of worlds
With the sound of their voice.

"They can also cause the realms to tremble,
The world's hero of great renown,
Skilful in ferrying sentient beings,
Called the holy tamer of beings.

"Having realised the supreme bodhi,
They rise beneath the bodhi tree.
Of the countless billions of beings,
Those who should be liberated are liberated.

"Then they can manifest transformations,
Manifesting as countless buddhas,
Travelling through all worlds,
To benefit sentient beings.

"The buddhas can establish faith in
Countless billions of beings;
They manifest as various tathāgatas,
And expound the supreme Dharma.

"This is the true Mahāyāna,
Known as the wisdom of the tathāgatas,
It can arouse faith in sentient beings,
And become the cause for attaining buddhahood.

"This is the true Mahāyāna,
The Tathāgata's most wondrous vehicle,
Revering the tathāgatas,
And giving additional respect to bodhisattvas.

"They revere the buddhas deeply,
And likewise, the Dharma and the Saṅgha.
Wishing to realise supreme bodhi,
Their mind is never inferior.

"They honour the bodhisattvas,
Respecting the courageous ones,
And they will swiftly ascend to true awakening,
Soon becoming tathāgatas.

"Throughout thousands of worlds,
The bodhisattvas journey,
Beholding the Muni, the Honoured One,
The fearless bodhisattvas.

"With the finest precious gems,
They scatter them over the great hero,
Mixed with mandārava flowers,
For the sake of seeking bodhi.

"They adorn this world,
Seeking the merits of the Buddha;
A net of jewels covers it,
Extending throughout the ten directions.

"They hang wondrous banners,
And raise billions of jewelled canopies,
With countless kinds of adornments,
Illuminating and decorating the world.

"They transform into magnificent terraces and
pavilions,
As well as exquisite palaces.
Every corridor is beautiful,
Interwoven with all kinds of precious gems.

"The windows and chambers of the towers,
Are all crescent-shaped,
Along with various fragrant vases,
All adorned with wondrous jewels.

"Various fragrant substances,
Emanate from marvellous cloud terraces,
Throughout thousands of worlds,
The fragrance spreads delightfully.

"Within those universal fragrant clouds,
They rain down showers of fragrant flowers.
Whoever smells them
Will become a great guide and a buddha.

"They will remove the thorn of attachment,
And also eliminate anger and afflictions.
They will shatter the net of ignorance,
And be far from all darkness.

"They will attain supreme supernormal powers,
Along with faculties, powers, and awakening.
In dhyāna and liberation,
They will receive the offerings of faith.

"They spread billions of seats and couches,
Covered with wondrous robes,
And adorned with flower garlands,
With jewelled nets draped over them.

"The fearless bodhisattvas,
The courageous great ones sit there,
Their bodies adorned with all marks,
Complete with all accompanying features.

"With wondrous jewel groves,
They adorn this world,
Transforming them into flower ponds,
Filled with the water of the eight virtues.

"Whoever drinks this water
Will be free from all ailments.
They will swiftly quench the thirst of craving,
And become a world-honoured caitya.

"From other worlds,
The great beings gather,
Praising the Buddha's merits:
'O Guide, Śākya Lion!'

"If anyone hears this sound,
They will become a guide for the world.
They will attain the inconceivable,
And will reveal this sūtra.

"Wondrous golden lotus flowers,
With billions of petals densely packed,
The most revered jewel of supreme awakening,
Resides upon this lotus throne.

"The stalks and leaves are made of beryl,
The filaments of the flowers are true gold,
And between the treasures of virtue and jewels,
Billions of flowers transform and appear.

"The fragrances that arise from them,
Bring joy to all who smell them,
Eliminating all illnesses,
And thoroughly delighting the six faculties.

"Greed, desire, anger, and ignorance,
Are all extinguished at once.
After removing all afflictions,
They will certainly attain buddhahood.

"These flowers emit wondrous sounds,
Praising the Buddha's virtues,
And likewise the Dharma and Saṅgha,
With the sound filling the ten directions.

"The teachings of emptiness, signlessness,
And the Dharma of wishlessness—
All who hear these teachings
Will attain non-retrogression.

"The sounds that emerge
Travel through billions of worlds,
And upon hearing them, countless beings
Give rise to bodhicitta.

"Swans, peacocks,
Parrots and mandarin ducks,
Emit wondrous sounds,
Yet the Buddha's sound is the highest.

"With supreme, wondrous jewel trees,
They adorn this land,
Most exquisite and beautiful,
With garlands of jewels hanging down.

"All the adornments
In the buddha lands,
Among them all, this is the most supreme,
Manifested in this world.

"Exquisite garments and necklaces,
And trees that emit delightful music,
Wondrous flowers that bring joy to the heart,
Are always hanging in abundance.

"These wondrous adornments
Bring peace and happiness to sentient beings.
Wherever Śākya dwells,
It is due to the power of the noble one.

"Thus, in brief,
These are the merits of Śākya, the Lion.
The great renown of the bodhisattva,
In this wisdom, there is no doubt.

"If anyone has faith in this,
Their actions are inconceivable.
They will increase in wisdom,
Like rivers flowing into the sea.

"If one wishes to measure the ocean,
No one can know its limits.
When I speak of the bodhisattva's Dharma,
It is all inconceivable.

"The bodhisattvas, difficult to conceive,
Abide in such a state,
Expounding beautiful and wondrous words,
Equal to the sands of the Ganges.

"For countless kalpas,
The bodhisattva never grasps at anything.
When they sever the concept of grasping,
They draw near to bodhi.

"Even if the Dharma were to disappear,
They would never violate pure precepts.
In their conduct, there are no flaws,
And they are the leaders among the bodhisattva assembly.

"It is due to desire and craving
That precepts are violated.
By severing the marks of desire,
They attain unwavering samādhi.

"They always practise the serene, quiescent samādhi,
Unattached to the taste of samādhi.
Without attachment or heedlessness,
The world does not stain them.

"Transcending the worldly,
They can journey to the buddhas' lands,
To what is called the Land of Peace and Bliss,
Where they will see Amitābha Buddha.

"There, they will also see bodhisattvas,
Fully adorned with auspicious marks,
Having reached the shore of miraculous powers,
And attained the gate of dhāraṇī.

"They travel through billions of worlds,
Bowing down at the feet of the buddhas.
They also bring light to illuminate
Countless buddha lands.

"They dispel all afflictions,
And destroy all defilements.
Severing all bonds and fetters,
They are in their final life before buddhahood.

"Bringing peace and happiness to sentient beings,
They will never fall into evil destinies.
The sentient beings in that land
Are free from all evil paths.

"Amitābha, the saviour and protector,
Cultivates and maintains that buddha-land.
Inconceivable kalpas have passed
Since he originally practised without heedlessness.

"You all should not harbour doubt,
For the power of that Buddha's mastery
Can give rise to superior faith,
And swiftly bring rebirth in that land.

"When women hear the praise of that land,
Their superior faith arises.
They can obtain bodies [beyond sex distinctions]
And travel to billions of buddha lands.

"With the nāyutas and koṭis of realms,
And all their offerings,
They offer to all the buddhas,
Yet it does not compare to even a fraction of their
compassion.

"They constantly cultivate morality and meditation,
And limitless meditative liberations.
By practising the three gates of liberation,
They swiftly become the highest among humans.

"In the evil world during the latter Dharma age,
If bodhisattvas uphold the precepts,
Offering their bodies in constant compassion to the buddhas,
This offering is the most supreme.

"Such a person who makes offerings to the buddhas,
In the past, present,
And future, the most honoured ones—
They who uphold the precepts in the evil world

"Are seen by all buddhas in the ten directions.
In the latter Dharma age, bodhisattvas
Who protect and uphold the Buddha's precepts:
These good children are protectors of the Dharma.

"When women hear the praise of that precious land,
And give rise to superior faith and joyful intent,
They can attain a wise and intelligent bodies [free from sex],
And can travel through billions of buddha lands.

"In the nāyutas and billions of buddha realms,
With all kinds of offerings for the buddhas,
They offer them all to the buddhas,
Yet it does not compare to even a fraction of a compassionate thought.

"Cultivating the precepts, samādhi,
Along with practising meditation and the four immeasurables,
They also cultivate the three gates of liberation,
And swiftly attain the unsurpassed in the world.

"Offering their bodies in constant compassion to the
buddhas,
Such offerings to the buddhas are unparalleled in
the world.
If any bodhisattva does not forsake the precepts,
During the evil times of the latter age,

"This person can make offerings to all the buddhas,
The buddhas of the past and present,
And the most honoured ones of the future.
If, in the evil world, they uphold the precepts,

"The buddhas of the ten directions will see this
person.
If a bodhisattva in the future evil world
Upholds the pure precepts praised by the buddhas,
They are my children, capable of protecting the
Dharma."

# 34. KṢEMADATTA

At that time, the Bhagavān said to the youth Candraprabha:

"An immeasurable, countless, inconceivable, asaṃkhya of kalpas in the past, there was a buddha named Ghoṣadatta Tathāgata, Arhat, Fully Awakened One, Perfect in Knowledge and Conduct, Well Gone, Knower of the World, Unsurpassed Leader, Tamer of Persons, Teacher of Devas and Humans, Buddha, Bhagavān.

"O youth! That Ghoṣadatta Tathāgata established countless, inconceivable numbers of sentient beings in anuttarā samyak-saṃbodhi. After enabling devas and humans to cultivate buddha-activities, he entered final nirvāṇa without remainder.

"O youth! At that time, there was a king named Śrīghoṣa. After the parinirvāṇa of Ghoṣadatta Tathāgata, this king constructed eighty-four thousand million stūpas to make offerings to Ghoṣadatta Tathāgata. In front of each stūpa, he lit hundreds of thousands of nayutas of lamps. With all kinds of music, fragrant flowers, precious garlands, ointments, and powdered incense, as well as all types of clothing, jewelled canopies, banners, and flags, he made offerings to that Buddha, that Tathāgata, and placed them at the stūpa.

"At that time, after King Śrīghoṣa had made offerings at the

stūpas of the Tathāgata's relics, eighty million nayutas of great bodhisattvas gathered there. He provided all kinds of enjoyable means to them. These bodhisattvas were all great Dharma teachers, skillfully able to teach the Dharma, endowed with immeasurable eloquence, and expertly able to reveal the true merits of immeasurable dharmas.

"O youth! At that time, there was a bhikṣu in the assembly named Kṣemadatta, who was seated there. He was still in the prime of youth, with a radiant face and black hair, dwelling in the pure and excellent conduct of a youth. He had never indulged in the pleasures of sensual desires, having first received full ordination in the early summer of his life.

"O youth! At that time, King Śrīghoṣa invited the great assembly of bodhisattvas, wishing to fulfil the six pāramitās and the bodhisattva dhāraṇī treasury, to master expedient means and be free from obstacles skillfully. Therefore, that night, he invited the assembly of great bodhisattvas before the Buddha and held a Dharma assembly. At that time, hundreds of thousands of nayutas of lamps were brightly shining, and the halls and pavilions were swept and sprinkled, while various kinds of flowers were scattered and multiple delicate types of garments were laid out.

"Then, King Śrīghoṣa, along with his royal consorts, palace women, and ministers, as well as the people of the city and all his attendants, with various musical instruments in hand, carrying ointments, powdered incense, garlands, clothing, jewelled canopies, banners, and flags, went forth and made offerings to the Buddha's stupas. After making these offerings, along with eighty thousand palace women, they ascended to the high pavilions to listen to the Dharma. At that time, countless devas and humans gathered to hear the Dharma.

"At that time, Kṣemadatta Bhikṣu saw hundreds of thousands of nayutas of lamps brightly illuminating and observed the great assembly. He then thought: 'I also practice the Mahāyāna, delighting in seeking the nature of all dharmas in their equality and the samādhi of non-discursiveness. To attain this samādhi now, I should make offerings at this Buddha's stupa. I will now make such offerings, so that the devas, humans, and asuras will have extraordinary thoughts, be joyous and elated, and gain the light of

the Dharma. I will make offerings that surpass this king's offerings, and I will cause King Śrīghoṣa, along with his royal consorts and attendants, to see my offerings and all be filled with joy.'

"At that time, Kṣemadatta Bodhisattva, seeing the great assembly gathered before the stupa to hear the Dharma, during that night wrapped his right arm in cloth, anointed it with oil, and lit it as an offering to the Buddha. While residing in superior faith and seeking anuttarā samyak-saṃbodhi, he lit his right arm without changing his mind or appearance.

"O youth! At that time, when Kṣemadatta Bhikṣu lit his arm, the earth trembled, and the light of his arm outshone the countless hundreds of thousands of lamps, causing them all to lose their radiance. The light of his arm illuminated the ten directions. At that time, Kṣemadatta Bodhisattva, filled with joy, entered the samādhi of the equality and nondiscrimination of the essence of all dharmas, and, with harmonious and beautiful eloquence, sang a gātha that resounded throughout the great assembly, causing everyone to hear it. At that time, twelve thousand devas of Trāyastriṃśa were filled with joy and offered various offerings, all gathering for the sake of the Dharma.

"At that time, King Śrīghoṣa, on the high pavilion, along with his royal consorts and palace women, saw Kṣemadatta Bhikṣu burning his right arm. The brilliant red flames illuminated all directions. Upon seeing this, the king thought: 'This bhikṣu must have attained supernormal abilities to manifest such an extraordinary display, showing no attachment to his body and life.'

"At that time, King Śrīghoṣa, seeing the extraordinary transformation of Kṣemadatta Bhikṣu, was filled with love and joy. Through the power of pure faith and the strength of his good roots, he, along with his royal consorts and eighty thousand palace women, threw themselves down from the pavilion, which was a thousand elbows high, to see this bodhisattva bhikṣu. Through the power of reverence and their wholesome roots, they immediately received the protection of devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, and mahoragas, preventing them from falling to the ground. Due to the protective power of the devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, and mahoragas, King Śrīghoṣa, along with his royal consorts and palace women, though they had fallen

from the high pavilion, were not injured physically or mentally, nor did they feel any fatigue or fear.

"At that time, King Śrīghoṣa clasped his hands together and wept loudly. The entire great assembly did the same, seeing Kṣemadatta Bhikṣu with his arm burning like a garland of campaka flowers. His arm was long and slender, like the trunk of an elephant king. All the onlookers marvelled at this sight, with none failing to gasp in astonishment, shedding tears of commiseration.

"At that time, Kṣemadatta Bhikṣu, seeing the great king and all the people weeping in sorrow, asked the king: 'O Great King! Why do you wail and shed tears, and why is the great assembly crying in this manner?'

"At that time, King Śrīghoṣa answered with a gātha:

> "'O wise Kṣemadatta!
> Great Dharma teacher of supreme wisdom!
> Seeing you burn your body parts,
> This is why we weep in commiseration.
>
> "'Your appearance is so exquisite,
> Like a blazing fire,
> Seeing you destroy your body
> Increases my anguish.
>
> "'When you burned your right arm,
> Its light shone throughout the ten directions,
> Outshining all lamps,
> Even the stars and the moon disappeared.
>
> "'The great earth trembled fully,
> Yet your mind was unmoved,
> Reverence arose in my heart,
> For I knew you were no ordinary man.
>
> "'From the thousand-elbow-high pavilion,
> With eighty thousand palace women,
> I cast myself down,
> Yet no harm came to my body.

"'Excellent! Your pure wisdom!
Excellent! Your supreme mind!
Excellent! O diligent one!
Excellent! You have attained great faith!

"'When you burned your body and arm,
Your mind remained unmoved,
And with a heart of joy,
You spoke the excellent Dharma.

"'Like the full moon,
Or the pure sun in the sky,
Like Mount Sumeru,
So splendid and marvellous.

"'I made such a vow,
To fulfil great diligence,
Thus, I abandoned my beloved body,
For the benefit of all sentient beings.

"'I weep for love of the Dharma,
With boundless pure joy,
Yet seeing you destroy your body,
This is why I grieve deeply.'

"Those offered by devas and humans,
Of boundless eloquence,
Kṣemadatta responded to the king,
And spoke this gātha:

"'Not by losing body or hand,
Is one said to be lacking in body;
But if one does not uphold the precepts,
This is called a loss of body.

"'With this foul-smelling body,
I have made offerings to the Tathāgata,
An inconceivable field of merit,
Like all the stupas of the world.

"'Even if one fills the cosmos,
Of three thousand worlds with treasure sands,
And offers them to the Buddha, the Bhagavān,
For the sake of bodhi,

"'Though such offerings are great,
There are offerings even greater,
If one understands the emptiness of dharmas,
Then one can abandon body and life.

"'Now I speak true words,
O Great King! Please listen well,
Along with this assembly,
Everyone, listen to my words.

"'If I am truly determined
To attain unsurpassed awakening,
This truth is not in vain,
And let the earth quake in six ways.'

"When he spoke these words,
The great earth quaked in six ways,
Seeing this rare event,
The devas rejoiced greatly.

"The devas and humans rejoiced,
And aroused bodhicitta,
Countless and inconceivable beings,
All aspired to supreme wisdom.

"Kṣemadatta Bhikṣu,
Benefiting all sentient beings,
Peacefully established millions,
In the supreme wisdom. [And said:]

"'By this true Dharma,
I understand that all things lack inherent existence,
These words are undoubtedly true,
And my arm will be restored to its original state.

"'If this Dharma is truly real,
Then even the name 'Kṣemadatta' does not exist,
Comb the ten directions,
And nothing will be found, for all is empty.

"'All dharmas are like echoes,
A sound emerges from within,
But when sought, no sound is found,
Thus, one knows all dharmas.

"'Those who fully realise this,
Have no fear of emptiness,
Their words are true,
And the flames cannot burn them.

"'All sentient beings of the world,
Devas, humans, yakṣas, and nāgas,
By the power of omniscient wisdom,
Are all led to understand the tranquillity of
samādhi.

"'If any humans or devas,
Face the sufferings of the world,
Through [the Buddha's] unshakable authoritative
power,
All will swiftly be destroyed.'

"As he spoke these words,
His arm returned to its original state,
[Thus was] Kṣemadatta Bhikṣu's
Body adorned with all the marks of majesty.

"Countless devas,
Dwelling in the pure sky,
With faithful hearts,
Scattered mandārava flowers upon him.

"These were extraordinary flowers,
Filling the entire continent of Jambudvīpa.
A koṭi of nayuta of apsarās,
Played music and sang songs.

"Kṣemadatta Bhikṣu,
Roared like a great lion,
The venerable Muni, the Tathāgata,
Caused, in billions of buddha-lands,

"Each within their own realm,
Pure and wondrous beings,
Regarding Kṣemadatta Bhikṣu,
Resolved to spread his name and fame.

"Bhikṣus, bhikṣuṇīs,
And faithful male and female lay practitioners,
Devas, nāgas, and yakṣas,
Gandharvas, kiṃnaras, and others,

"Upon hearing of this action of determination,
Kṣemadatta was purified of all defilements,
And those with faithful hearts seeking the path,
Numbered as many as the sands of the Ganges.

"Kṣemadatta Bhikṣu,
With wisdom and freedom,
For the sake of the Buddha's wisdom,
Burned his arm without sorrow.

"That person, in countless buddha-lands,
Manifests bodies as numerous as the sands of the
Ganges,
And the light of his arm illuminates,
Like the fire at the end of a kalpa.

"Devas rained fragrant powders,
Filling all lands,
From the earth below,
To the heavens above—all gathered.

"All offering items,
Adorned this realm,
The ground was filled with true pearls,
As offerings to Kṣemadatta;

"All precious flowers,
Adorned this realm,
Nāgas rained wondrous jewels,
As offerings to Kṣemadatta;

"Moreover, all treasures,
Adorned this realm,
Nāgas rained jewel-adornments,
As offerings to Kṣemadatta."

The most excellent Śākyamuni,
Dwelling on Mount Gṛdhrakūṭa,
In front of all the bhikṣus,
Roared like a lion:

"I was Kṣemadatta,
And Maitreya was Śrīghoṣa,
Throughout billions of kalpas,
We have practised the bodhisattva path together."

At that time, seeing those who upheld the precepts,
And the wisdom of Kṣemadatta,
Countless women
Were all transformed into men.

All the buddhas gave the prophecy that,
Without any doubt,
They will swiftly attain
The natural wisdom of the world.

Upon hearing this sūtra
And the merits of determined action,
Without attachment to oneself,
One should learn such Dharma.

# FASCICLE VIII

# 35. JÑĀNĀVATĪ

[The Buddha continued:]

"O youth! Therefore, bodhisattva mahāsattvas, wishing to attain this samādhi, should cultivate wholesome roots, practise Dharma-giving or material giving, and dedicate these merits through the four types of dedication. What are the four?

"The first is this: just as the buddhas of the past, through skilful means, attained anuttarā samyak-saṃbodhi, I too vow to attain these skilful means, and I dedicate these wholesome roots to bodhi. This is the first dedication.

"The second is this: having heard about these skilful means from a good friend in the Dharma, I uphold, recite, and study them to attain unsurpassed bodhi through these skilful means. I wish to constantly encounter them throughout the night of saṃsāra and dedicate these wholesome roots accordingly. This is the second dedication.

"The third is this: I wish that all the wealth I acquire be shared with all sentient beings, and I dedicate these wholesome roots in this way. This is the third dedication.

"The fourth is this: I wish that wherever I am born, I may obtain wealth and Dharma and protect and benefit all sentient

beings. I always wish to attain such a body, and I dedicate these wholesome roots to this purpose. This is the fourth dedication.

"O youth! With these four types of dedication, one should dedicate all wholesome roots.

"Furthermore, O youth, the bodhisattva mahāsattva, in seeking this samādhi, whether as a householder or a renunciant, should serve those who uphold the precepts with an upright, non-deceptive mind. If there is someone who upholds this samādhi, whether renunciant or householder, and they are suffering from illness or affliction, the bodhisattva should offer their own flesh and blood to relieve the sufferer, with unwavering and pure faith.

"O youth! In the distant past, an innumerable, incalculable, immeasurable asaṃkhya of kalpas ago, there was a buddha named Acintyapraṇidhānavicayasamudgatarāja Tathāgata, the Arhat, Samyaksaṃbuddha, Perfect in Knowledge and Conduct, the Well-Gone, the Knower of the World, the Unsurpassed Being, the Tamer of Persons, the Teacher of Devas and Humans, the Buddha, the Bhagavān.

"That Buddha, Tathāgata, Arhat, Samyaksaṃbuddha, on that very day attained anuttarā samyak-saṃbodhi and manifested innumerable buddhas who taught the Dharma, skillfully subduing countless sentient beings, settling them on the path of outflowless Arhatship. He also established countless beings in anuttarā samyak-saṃbodhi, making them non-retrogressing. On that very day, the Buddha Acintyapraṇidhānavicayasamudgatarāja entered parinirvāṇa, with the right Dharma remaining in the world for eighty-four thousand koṭis of nayutas of years.

"O youth! After the extinction of the true Dharma of that Buddha, in the final period, there appeared many bhikṣus who clung to wrong views. These bhikṣus did not like, enjoy, or believe in the teachings of such sūtras and slandered and reviled them. If someone upheld such sūtras, they would harass and vilify them, even to the point of taking their lives. Those wicked bhikṣus, out of greed for gain and respect, killed twenty thousand bhikṣus who upheld these sūtras.

"O youth! At that time, in Jambudvīpa, a king named Jñānabala upheld and protected the true Dharma, fulfilled his original vows, and planted many wholesome roots under previous buddhas.

"O youth! At that time, in Jambudvīpa, there was a Dharma

teacher named Bhūtamati, who upheld this *Samādhi Sūtra* and entered the king's palace as a good Dharma friend. Out of great compassion, he sought to save, benefit, and care for others. The king took great joy in seeing this bhikṣu without tiring, listening to his teachings, serving him, approaching him closely, offering support, and asking difficult questions. He heard the teachings and was able to uphold them, skillfully answering and responding.

"That bhikṣu well understood the meaning of both the extensive and concise teachings, fully possessed good conduct and observances, and had a deep understanding of the aggregates, bases, and sense faculties. He knew how sentient beings gather, disperse, separate, and come together again. He also knew sentient beings' inclinations, desires, and habits, as well as their faculties, strengths, and diligence. He knew the differing wisdom and habits of beings and which truths accord with their natures and which do not. His answers were definitive in meaning, and his eloquence was deep and profound. He was also skilled at training sentient beings. He spoke with a smile, and those who saw him delighted in his presence. He stayed far from frowning, had a vast mind, and abided in great compassion, corresponding to the four immeasurables, and was unable to be defeated by any heterodox views.

"O youth! At that time, King Jñānabala had a daughter named Jñānāvatī, who was sixteen years old. She had a beautiful appearance, and her form and features were perfect in every respect. Bhūtamati Bhikṣu served as her teacher and guide.

"At that time, Bhūtamati Bhikṣu's four great elements became imbalanced, and a terrible black sore appeared on his right thigh, which was challenging to treat. All the physicians abandoned him and left. King Jñānabala, seeing the bhikṣu suffering gravely and fearing his death, wept and shed tears. The queen, the eighty-four thousand maidens of the court, the people of the kingdom, the princes, the officials, the military generals, the gatekeepers and guards, the servants and attendants, and the entire great assembly all wept as they saw the bhikṣu's grave illness.

"O youth! At that time, a relative of the king, who had died and been reborn in the heavens, appeared in the king's dream, encouraging and advising him: 'This bhikṣu's illness requires the fresh blood of a virgin to wash and apply to the sore. Take her flesh, cook it into a flavoured broth, and feed it to the bhikṣu. Only

then can his illness be cured; without this medicine, he will surely die.'

"At that time, King Jñānabala, having seen this dream, woke up at dawn. He rose from his bed and entered the inner palace, gathering all the women and telling them the dream: 'I have seen this event. Who can offer this medicine to cure the bhikṣu, my good Dharma teacher who speaks the excellent path?'

"O youth! At that time, none of the women or maidens of the inner or outer palace was capable. [Except], O youth, at that time, Jñānāvatī, having heard these words from her father, knew that the bhikṣu required such a medicine. Hearing this, she rejoiced, her body and mind uplifted, and she thought: 'As my father said, I have never been touched by any man. I will offer the honourable one my fresh blood and flesh. I am the youngest in the palace and deeply revere this Dharma teacher and ācārya. My body, speech, and mind are pure, and I seek unstained wisdom. I will offer my flesh and blood to the unattached Dharma teacher, using my flesh to prepare a broth with various flavours. I should provide this medicine to heal the bhikṣu's illness and help my teacher recover and regain health.'

"At that time, Jñānāvatī took a sharp knife—her mind deeply dwelling in the Dharma—and cut the flesh from her thigh, with the blood flowing. She took this fresh flesh, prepared a broth with various flavours, placed it in a golden bowl, collected the blood flowing from her body, and followed the king's command to summon the ailing bhikṣu to the palace. She seated him before her father, washed his sore with the blood, and applied it. She then took the flesh, prepared with the finest ingredients, and offered it as food, seeking merit and offering it to the Dharma teacher.

"At that time, the bhikṣu, unaware, without doubt or suspicion, ate the food. As he ate, his illness and suffering were immediately relieved.

"At that time, the Dharma teacher, having been cured of his illness and feeling well and joyful, taught the king Jñānabala the supreme Dharma in pursuit of this samādhi, causing thirteen thousand maidens of the court to generate the aspiration for anuttarā samyak-saṃbodhi.

"At that time, King Jñānabala immediately spoke in a gāthā, asking his daughter:

"'Where did you obtain this
Fresh human flesh and blood,
Able to make a fine meal for the sick,
Bringing comfort and happiness to the bhikṣu?

"'Whom did you send, to where, to kill whom,
To acquire this most excellent flesh
With various flavours mixed together
And the pure blood used to wash and apply?

"'The Dharma teacher, eating this food,
Having his sore washed with fresh blood,
Was able to be cured of such a terrible affliction,
Allowing the venerable one to attain joy and ease.

"'From my past relatives and devas,
I heard in a dream these words:
"If you can obtain such medicine,
Then, you can cure the bhikṣu's illness.

"""It must be fresh human blood,
To wash and apply to the Dharma teacher's poisonous sore.
Cook the human flesh with fragrant spices,
And offer it as food to heal him.

"""Only by using this remedy
Will the bhikṣu's illness immediately vanish.
This is the sole medicine that can heal him,
Without the need for any other. Quickly prepare it, O King."

"'I awoke from my dream and arose,
Entering the inner palace and telling everyone there.
All the women in the palace, upon hearing these words,
Remained silent, unable to act.

"'I then said again to the palace attendants:
"Is there anyone capable of doing this,
To offer fresh flesh and blood from their own body,
Mixed with various other flavours,

"""Using this medicine to prepare food for him,
And applying pure blood to wash the sore?
The Dharma teacher's black and malignant sore
Can only be cured then.

"""Without this medicine,
The bhikṣu's sore cannot be healed,
And the Dharma teacher will surely die,
Because this remedy is lacking."

"'At that time, upon hearing these words,
All the women remained silent and spoke no more.
No one could make this offering,
This remedy of flesh and blood.

"'Indeed, throughout the entire triple world,
There was no one willing to give up their own flesh.
I had announced this matter throughout the palace,
But no one uttered a word.

"'My mind reveres this bhikṣu,
Yet everyone cherishes their own body,
And due to their attachment to themselves,
They are unable to cut off their own flesh and
blood.

"'How amazing! Tell me where you obtained it.'
At that moment, hearing her father's honoured
words,
She was filled with joy, her heart was valiant,
Not at all timid or weak.

"The maiden Jñānāvatī responded to her father,
saying:
'I pray, Father, with a pure heart, please listen.
I do not cherish my own body,
Nor am I attached to the concept of "self."

"'With courage and strength, I renounced my
own body
In pursuit of unsurpassed bodhi.
I pray, O Father, the King, please listen further.

"'Unable to find another's flesh,
I then cut my own thigh flesh,
Mixed it with various flavours and offered it to the
Dharma teacher.

"'I did not kill another, nor was it dead flesh;
I cut my own flesh for great benefit,
And now the bhikṣu has been freed from his
suffering,
And I shall obtain immeasurable merit.'

"The king asked: 'When you cut your own flesh,
Were you not in great pain and suffering?
Quickly prepare medicine for your own wound,
And do not let yourself endure great hardship.'

"Hearing her father's compassionate words, she
replied:
'I pray, Great King, please listen again.
Upon hearing, reflect deeply on the true Dharma,
For the results of actions are inconceivable.

"'From the words I heard from you,
Father, I have no attachment to my own body or
life,
With faith and respect, I made this offering,
And thus, I gave up my fresh flesh and blood.

"'Using my own body to bring benefit,
I cured the bhikṣu's poisonous illness.
Now, I have gained immeasurable merit,
By exchanging this impermanent body for an
enduring one.'

"The daughter continued: 'Once more, I ask you, O
Father, to listen carefully.
Reflect on the true Dharma and vow to uphold it,
Observe the inconceivable results of karma.

"'In the past, creating unwholesome actions,
Sentient beings, due to delusion, fell into the
unwholesome realms;
Their flesh and bodies dissolved and then
reassembled:
Thus, their karmic retribution was inconceivable.

"'At first, there were only bones locked together,
But in a moment, the flesh returned.
How much more can wholesome deeds,
Which follow one's intentions, not have
recompense?

"'Though I cut my own flesh, it did not hurt at first,
And though blood flowed, it did not cause suffering.
When cutting all parts of my body,
I contemplated the Dharma and no wound
remained.

"'I deeply love the true Dharma,
Thus, I cut my flesh and offered it.
All conditioned things are like illusions;
My body's wounds have healed and returned as
before.

"'Just like the udumbara flower,
Which may appear after countless kalpas,
The Dharma teacher bhikṣu is the same,
Appearing in Jambudvīpa once in a great while.

"'Like the radiant gold of Jambudvīpa,
Which those who see never tire of,
The Dharma teacher Bhūtamati is likewise,
Admired by devas and humans, without weariness.

"'Just like cool water,
Which quenches burning thirst,
The Dharma teacher is the same,
Able to relieve sentient beings of their greedy desire.

"'I offered my flesh to the Dharma teacher,
Along with my fresh, pure blood,
To relieve the Dharma teacher's suffering from the four great elements.
I have already accomplished what the Buddha praises.

"'The sage possesses virtues in harmony,
And upholds this supreme samādhi.
I have made offerings to this bhikṣu
And I vow to attain buddhahood through this merit and virtue.

"'Just like the fragrant scent of sandalwood,
Which pervades everywhere,
The fragrance of those who uphold precepts and samādhi
Is likewise pervasive.

"'Just like the most adorned Mount Sumeru,
Shining brilliantly, admired by all,
Illuminating the earth and sky,
So too is the Dharma teacher who upholds the precepts.

"'If one has pure faith and joy
And establishes the most excellent stūpa,
And others come to venerate it,
The merit of the builder increases.

"'Likewise, the Dharma teacher who speaks is the same.
With a pure mind, I bring him peace,
By cutting my own fresh flesh and blood,
I have now built a stūpa of the true Dharma.

"'If there is a stūpa about to collapse,
A wise person will prop it up to prevent it from falling,
And when others come to venerate that stūpa,
The one who propped it up gains excellent merit.

"'The Dharma teacher who knows the Dharma is the same.
I provided medicine to relieve his illness
And this enabled him to speak the supreme Dharma,
Guiding sentient beings to the unsurpassed path.

"'If the Dharma teacher were to pass away,
How could one hear the Dharma again?
Father, you should know that if the bhikṣu perishes,
This samādhi will also be lost.

"'The Dharma teacher is like a pure, brilliant lamp,
Dispelling the darkness of afflictions for sentient beings.
He abides in the vast samādhi,
Saving those in the unwholesome realms.

"'The conduct of this bhikṣu is unfathomable,
He constantly abides in a great mind;
Having well mastered the definitive meaning,
No evil view can destroy it.

"'For an immeasurable koṭi of kalpas,
I shall never again receive a female body.
Just as [my] supreme reverence for the Dharma
taught by the Buddha,
I also revere the Dharma teacher.'

"In buddha lands as numerous as the sands of the
Ganges,
Filled with treasures offered to the Tathāgata,
Pure-heartedly offering even one's foot or finger,
Such merit surpasses all others.

"When this woman passes away,
She would see thousands of koṭis of buddhas [in
buddha-lands],
And, in their presence, she would renounce the
world,
Upholding this supreme samādhi.

"At the feet of those honoured among the bipeds,
And at the time of their final parinirvāṇa,
She would always be a renunciant,
A child of the Buddha, pure and undefiled.

"In the presence of Dīpaṅkara Tathāgata,
She practised the noble conduct in his Dharma,
And at that time, she transformed from a female
body,
To become a great Dharma teacher and teach the
supreme Dharma.

"The King Jñānabala was Maitreya,
Ever courageous in protecting the Dharma;
The Dharma teacher was Dīpaṅkara Buddha,
And the former princess was myself.

"I renounced my flesh without regret,
The merit and virtue of this offering was boundless,
Constantly far removed from deceitful thoughts,
All in pursuit of this samādhi.

"When the bhikṣu suffered from illness,
Those who wept for him,
All attained the stage of non-retrogression,
And finally departed from all unwholesome realms.

"Various afflictions will no longer harass them,
Nor will they slander the Dharma or suffer from illness.
Their five faculties will be complete and undamaged,
And their minds will be free from all worries and pains.

"All their features will be exceedingly beautiful,
Their merit and spiritual power will always flourish,
Adorned with the thirty-two marks of a great being,
All due to the merit of offering to the sick.

"They will renounce the world in my Dharma,
And in future generations, in the final age,
If they can uphold the treasury of my true Dharma,
They will be able to see thousands of koṭis of buddhas.

"Those who uphold and respectfully venerate my Dharma,
Will hold the seeds of bodhi,
They will significantly benefit all sentient beings
And will come to see Buddha Akṣobhya.

"Upon hearing of my supreme practice for bodhi,
They will attain what the holy ones love,
And all their previous lives will be adorned,
As they offer supreme offerings to the tathāgatas.

"The bhikṣus, well-learned and upholding the precepts,
Will serve with pure hearts upon seeing this,
They will also distance themselves from all anger and pride,
Constantly acquiring the most supreme and vast merit.

"Quickly abandoning all anger and pride,
They will make offerings to my children who protect the Dharma,
For countless kalpas, they will be free from darkness and ignorance,
And will never fall into the suffering of unwholesome realms.

"[But] those with contentious minds will fall into the unwholesome realms;
Even if they uphold precepts and have much learning,
Make offerings to the buddhas and practise generosity extensively,
Meditation in the wilderness and other practices cannot save them."

# 36. SUPUṢPACANDRA

At that time, the Venerable Ānanda rose from his seat, bore his right shoulder, knelt on his right knee, joined his palms in respect towards the Buddha, and said:

"O Bhagavān! I have a few questions for the Tathāgata, the Arhat, the Fully Awakened One. I hope the Buddha will permit me and kindly answer my questions."

Then, the Buddha said to Ānanda:

"Return to your seat. The Tathāgata, the Arhat, the Fully Awakened One permits you to ask whatever you wish, and I will answer, bringing joy to your heart."

At that time, the Venerable Ānanda addressed the Buddha, saying:

"O Bhagavān! I humbly receive your teaching, O Sugata! I humbly receive your teaching, O Sugata!"

Having been granted permission, Ānanda cleared his throat and asked:

"O Bhagavān! What is the reason that each bodhisattva, when practising the bodhisattva path, encounters the cutting off of hands, feet, ears, or nose, or the plucking out of eyes, or the severing of body parts, and endures all kinds of suffering without retreating from anuttarā samyak-saṃbodhi?"

After asking this question, the Buddha replied:

"Ānanda! If you knew the suffering I endured for the sake of anuttarā samyak-saṃbodhi, you would not even have the thought to ask such a question, let alone voice it. Ānanda! Suppose there was a person whose body, from head to toe, was enveloped in flames, and another person came to them and said: 'O sir, come and enjoy the pleasures of the five desires—singing, dancing, and joy—while your body burns without being extinguished.'"

The Buddha said:

"Ānanda! What do you think? With their body still burning in flames, could that person enjoy the pleasures of the five desires, such as singing, dancing, and laughing?"

Ānanda replied to the Buddha, saying:

"No, Bhagavān!"

The Buddha said:

"Ānanda! With their body still aflame, that person cannot enjoy the pleasures of the five desires, singing, dancing, or merrymaking. Likewise, when the Tathāgata in the past was practising the bodhisattva path and saw the beings suffering in the three evil realms and the impoverished and afflicted, there was never any joy.

"Ānanda! In the past, when the bodhisattva practised the bodhisattva path, he perfected the unbroken precepts, the precepts without breaches, the impeccable precepts, the unmingled precepts, the precepts without grasping, the immovable precepts, the untainted precepts, the unspoiled precepts, the profound

precepts, the precepts without outward display, the unwavering precepts, the upright precepts, the precepts of essential vows, and the precepts of guiding sentient beings.

"Ānanda! The bodhisattva mahāsattvas who have perfected these precepts while practising the bodhisattva path never encounter the cutting off of hands, feet, ears, noses, heads, or the plucking out of eyes, nor do they endure various sufferings. They swiftly attain anuttarā samyak-saṃbodhi.

"Ānanda! A long time ago, a countless, immeasurable asaṃkhya of kalpas ago, there was a buddha named Ratnapadmacandraviśuddhābhyudgatarāja, the Tathāgata, the Arhat, the Fully Awakened One, endowed with wisdom and conduct, the well-gone one, the knower of the world, the unsurpassed one, the tamer of beings, the teacher of devas and humans, the Buddha, the Bhagavān.

"Ānanda! At that time, the lifespan of Ratnapadmacandraviśuddhābhyudgatarāja Buddha was ninety-nine billion nayutas of hundreds of thousands of kalpas. He established ninety billion hundred thousand sentient beings in the Buddha-Dharma without retreating throughout all those days, months, and times.

"Ānanda! After the parinirvāṇa of the Tathāgata, Ratnapadmacandraviśuddhābhyudgatarāja Buddha, and after the extinction of the True Dharma, during the time of the final Dharma, innumerable beings abhorred, distanced themselves from, opposed, and abandoned this sūtra. In that time of great fear, great calamities, droughts, excessive rain, untimely rain, famine, wrong views, reliance on external doctrines, evil beasts and yakṣas, lightning and thunder, and the destruction of the Buddha's bodhi, there were seven thousand bodhisattvas who left the cities, towns, royal capitals, and villages, and resided in the forest of Samantabhadra, accompanied by the Dharma teacher Supuṣpacandra. At that time, that bhikṣu will teach the dhāraṇī method to the assembly.

"Ānanda! The Dharma teacher Supuṣpacandra, at one time sitting alone in meditation, with his pure divine eye surpassing that of humans, saw many billions of bodhisattvas, who had planted virtuous roots, disappearing from other Buddha worlds and being reborn here. [Supuṣpacandra thought:] 'If they hear this dhāraṇī door, they will not retreat from anuttarā samyak-saṃbodhi; if they

do not hear it, they will immediately lose anuttarā samyak-saṃbodhi.'

"With this thought, the Dharma teacher Supuṣpacandra arose from his samādhi and went to the great assembly of bodhisattvas. Having arrived, he said: 'O sons of good family! I now wish to go to the cities and towns to teach the essential points of the Dharma to sentient beings.'

"At that time, the great assembly of bodhisattvas said to the Dharma teacher Supuṣpacandra: 'We bodhisattvas do not wish for the venerable one to leave this forest and go to the royal capitals, cities, and towns. Why? Because during this time of the semblance Dharma, countless arrogant bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās take pleasure in killing people.'

"Thereupon, the Dharma teacher Supuṣpacandra said to the bodhisattva assembly: 'If I protect my own life, I will be unable to safeguard the Dharma of all the buddhas of the past, present, and future.'

"Then, the Dharma teacher spoke the following verses:

"'Constantly dwelling without the notion of self,
Only then can one uphold the Dharma of the
Tathāgata,
The vast and supreme bodhi of the buddhas,
Can be revealed in the evil world.

"'If one abandons all notions of self,
And also lets go of the idea of a being and soul,
If one swiftly abandons attachment to forms,
sounds, scents, tastes, and touch,
Then one protects the Buddha-Dharma.

"'If one offers food with pure faith
To a hundred billion nayutas of buddhas,
And also provides lamps, garlands, banners, and
canopies,
For countless kalpas as numerous as the sands of the
Ganges,

"'Yet, in the time of the decline of the true
Dharma,
When the Dharma is about to disappear,
If one protects the Dharma for a single day and
night,
That merit surpasses the previous offering.

"'I am the lion, the noble teacher of humankind,
If, when the true Dharma is ending, I do not
protect it,
Then I cannot be called a supporter of the Buddha,
Nor can I be called one who reveres the teacher.

"'You should find joy and benefit yourselves,
Protect yourselves well,
Do not be heedless of the true Dharma,
And always abide in the practice of compassion.

"'Uphold the pure precepts without mixing them,
Clear and bright, unstained and unblemished,
This will be an offering to all the buddhas,
To all the tathāgatas of the past and present.

"'Always cultivate patience, which is the supreme
Dharma treasure,
In quiet places, practice concentration, well-disci-
plined and gentle,
Avoid all disputes, practise the wonderful causes,
And go to the cities to save sentient beings.'

"To the sage of supreme wisdom, about to descend,
Some wept in sorrow, some bowed in reverence:
'May you observe the fragrant and delightful trees
of the forest,
O, wise one, do not depart to save us.

"'In the past, the teacher, who possessed the ten
powers,
His faculties tranquil, well-disciplined and gentle,
Went to these mountain forests and quiet places,
And progressed towards the supreme and unsur-
passed bodhi,

"'He also skilfully practised the causes of bodhi,
Accumulating merit and wisdom,
Dwelling in the forest, following their example,
O Great Sage, endowed with authoritative power,
do not descend.

"'Your features are incredibly exquisite and subtle,
Your hair is dark blue and most beautiful,
Your skin is radiant and shines like gold,
Illuminating the great earth with your brilliance,

"'The mark between your brows is especially
beautiful,
Like a bright and white conch shell,
Do not let others feel envy or jealousy,
Such as kings, ministers, or others who might take
your life.'

"Ānanda! At that time, the Dharma teacher Supuṣpacandra spoke the following verses to the assembly of bodhisattvas:

"'All the tathāgatas of the past,
Who possessed omniscience and exhausted all
outflows,
Have benefited all in the three realms,
And have realised the supreme and unsurpassed
bodhi.

"'To seek bodhi, they practised the supreme causes,
Accumulating merit and wisdom,
They practised following this, constantly cultivating,
For the sake of delivering sentient beings.'

"The wise sages all circumambulated him to the
right,
Touching his feet with their heads in reverence,
Longing for him, sighing and exclaiming in lament,
Loudly wailing, their cries sharp and sorrowful,

"Some fell from great heights,
Fainting as if great trees had fallen.
Yet, despite their words, he did not retreat,
For the sage sought to benefit sentient beings.

"The sage, holding his robe and bowl, was about to
depart,
Like a mighty and fierce lion king,
Without concern for gain or loss,
For he abided firmly in the nature of the Dharma,
[saying:]

"'Do not ask me to remain in the forest,
Thus diminishing the virtuous roots of sentient
beings.'
He then went to the supreme city,
To benefit sentient beings."

"O Ānanda! At that time, the Dharma teacher Supuṣpacandra went to the towns and villages to preach the Dharma for the sake of all sentient beings.

"This bhikṣu, in the morning, caused nine koṭis of sentient beings to attain non-retrogression from anuttarā samyak-saṃbodhi and then travelled, by stages, to the royal city of Ratnāvatī, and sat under a pippala tree. The bhikṣu sat through the night until dawn and entered the town, causing thirty-six koṭis of sentient beings to attain non-retrogression in the Buddha-Dharma.

"At that time, the bhikṣu did not eat for a day; after not eating, he left the royal city and went to the stūpa of the Buddha's nails, standing respectfully for a day and night. At that time, the bhikṣu, having reached the second day at dawn, still had not eaten and again entered the royal city of Ratnāvatī, causing twenty-three

koṭis of sentient beings to attain non-retrogression in the Buddha-Dharma.

"Having not eaten for the second day, he again left the royal city and went to the stūpa of the Buddha's nails, standing respectfully for a day and night. At the end of the night, dawn broke. Having reached the third day, he still had not eaten and again entered the royal city, causing nine koṭis of sentient beings to attain non-retrogression in the Buddha-Dharma.

"On the third day, having not eaten, he again left the royal city and went to the stūpa of the Buddha's nails, standing respectfully for a day and night until the night was over and it became light. On the fourth day, he still had not eaten, and he again entered the royal city of Ratnāvatī, causing ninety hundred thousand sentient beings to attain non-retrogression in the Buddha-Dharma.

"On the fourth day, having not eaten, he left the city, went to the stūpa of the Buddha's nails, and stood there day and night until the night was over and it became light. On the fifth day, he still had not eaten. He again entered the royal city, causing all the people in the great king's palace and the towns and villages in the country to attain non-retrogression in the Buddha-Dharma.

"Having not eaten on the fifth day, he again left the royal city and went to the stūpa of the Buddha's nails, standing respectfully for a day and night until the night was over and it became light. He still had not eaten on the sixth day, causing the king's thousand sons to attain non-retrogression from anuttarā samyak-saṃbodhi.

"Having not eaten on the sixth day, he again left the royal city Ratnāvatī and went to the stūpa of the Buddha's nails, standing there respectfully day and night until the night was over and it became light. On the seventh day, he still had not eaten and went to the royal city gate.

"At that time, there was a king named Śūradatta. The king emerged from the inner palace. He ascended a golden chariot—with silver railings, with a yoke made of the finest sandalwood, with wheels of beryl, with banners and canopies above, adorned with jewelled banners, with rows of jewelled trees, with silk nets covering the top of the chariot, and various silk cloths hanging—eight hundred maidens held jewelled ropes to pull the jewelled chariot. Those maidens were upright and had various wonderful

forms; fools loved and enjoyed them, but not wise people. There were eighty-four thousand noble warriors of the kṣatriya caste who guarded in the rear, and also eighty-four thousand noble brāhmaṇas and eighty-four thousand noble householders who all followed, and also five hundred maidens who ascended various jewelled and adorned carriages and went in front of the king.

"Thereupon, they saw this bhikṣu and attained non-retrogression from anuttarā samyak-saṃbodhi; the six hundred and eighty million palace maidens all saw this bhikṣu, and all attained non-retrogression from anuttarā samyak-saṃbodhi. At that time, everyone took off their necklaces and jewelled leather shoes, bore their right shoulders, placed their right knees on the ground, joined their palms towards the bhikṣu, paid homage and respected him, and stood before him.

"Then, the women—because of the influence of their wholesome roots planted in the past—immediately descended from the jewelled palanquin, bore their right shoulders, arranged their robes, placed their right knees on the ground, joined their palms in respect, and paid homage to the bhikṣu, then spoke a gāthā, saying:

"'Today, a majestic light shines everywhere,
In this royal city of Ratnāvatī,
Because this bhikṣu has entered the city,
All the people are looking up at him.

"'Cutting off all desires and excesses,
Also, free from anger, ignorance,
Jealousy, delusions, and all fetters and bonds,
All can completely extinguish them.'

"At that time, King Śūradatta,
When going out, had no one looking at him;
His sons and other relatives
All did not follow the king.

"The bhikṣu was between the great king's retinue,
Handsome and extraordinary, incomparable,
Like the full moon of the fifteenth day,
Surrounded by all the stars.

"His body was like a beautifully adorned golden
image,
Further polished by artisans,
Like the king of trees in full bloom,
The bhikṣu's dignity was also like this;

"Also, like Śakra, the great lord of the devas,
The thousand-eyed lord of the devas roaming in
the sky,
The king of the Trāyastriṃśa devas on Mount
Sumeru,
The bhikṣu entering the city was also wonderful like
this;

"Like Brahmā dwelling among the Brahmā retinue,
Also, like the lord of the Nirmāṇarati Heaven,
The very dignified Yāma Deva in the desire realm,
The bhikṣu entering the city was also wonderful like
this;

"Like the sun shining in the sky,
With a thousand kinds of flame-like light dispelling
darkness,
Illuminating all ten directions,
The bhikṣu entering the city was also wonderful like
this.

"For countless kalpas, he widely practised giving,
Permanently protecting the precepts without defile-
ment or impurity,
Cultivating patience that is unparalleled in the
world,
Adorning his body with marks wondrous like this;

"Able to arouse diligence, praised by the sages,
With a valiant and superior mind, cultivating the
four dhyānas,
Arousing wisdom to sever the net of afflictions,
Therefore, the bhikṣu illuminates the world.

"The lion of the buddhas, incomparable, supreme among humans,
In the past, he had already rained down the supreme Dharma rain,
In the future, and so it was in the present as well,
He was truly the son of that Dharma King. [They said:]

"'May this bhikṣu always be unchanging,
His radiance illuminating all worlds,
Seeing your majestic virtue and hearing your voice,
The king's majesty is wholly eclipsed and not seen.

"'You have realised the Dharma,
Receiving and practising the Buddha's teachings, wandering the world,
We wish to abandon this female body
And also attain what that bhikṣu has.'

"All those women joined their palms,
Speaking gāthās and scattering their adorned ornaments,
The supreme and wondrous golden garlands and pearl necklaces,
Ear ornaments and golden necklaces. [They said:]

"'Like a cakravartin king surveying the great earth,
Wandering the four continents, thinking of them as his children,
Kings, kṣatriyas, the four castes,
Equally minded towards them, without aversion or attachment.

"'The bhikṣu has already studied the dhāraṇīs,
Discerning the faculties, the powers, and the right path of awakening,
Like the full moon among the stars,
He is also like the sun's orb shining brightly.

"'I take refuge in the one who trains with the ten
powers,
Even if someone praised him for a hundred kalpas,
it would not be enough,
And if one spoke for countless thousands of kalpas,
One could not exhaust even a single hair's worth of
his merits.

"'The wise phrases of turning the Wheel of the
Dharma,
The subtle, undefiled, and difficult-to-see Dharma,
Śramaṇas, māras, brahmās, and brāhmaṇas,
All pay homage to the incomparable son of the
physician-king.'

"After the women had spoken the gāthā, they were
all delighted,
Scattering jewels and gold and spreading delicate
garments,
With topknot jewels and necklaces worth a hundred
koṭis,
They offered to the bhikṣu for the sake of bodhi.

"At that time, King Śūradatta had this thought: 'The minds of these palace ladies have all changed, and they are rebelling against me. How can I know this? They have all removed their armlets, pearls, and necklaces, bore their right shoulders, placed their right knees on the ground, and joined their palms in reverence to the bhikṣu.'

"Thereupon, King Śūradatta saw that Supuṣpacandra's countenance was upright and proper, and he looked at his appearance, which was not as good as the bhikṣu's. He was immediately startled and frightened, fearing that he would lose his royal position, and became extremely angry.

"Then, the bhikṣu was standing on the royal road, and the dust blew into his eyes, causing him to blink and move his eyelids. At that time, King Śūradatta thought: 'The bhikṣu has a lustful mind and is attached to my palace ladies, and he is winking, signalling a rendezvous. Who can kill this bhikṣu?'

"At that time, King Śūradatta had a thousand sons who followed him. He then ordered his sons: 'You should now end the life of this bhikṣu.'

"The king's thousand sons, for the sake of the bhikṣu, did not accept the king's order. The king thought: 'My sons do not even accept my orders; I am alone without a companion. Who else can kill this bhikṣu?'

"Thereupon, King Śūradatta had a caṇḍāla named Nandika, who was always ordered to kill and was cruel and violent without any regard. The king saw Nandika and was overjoyed: 'He will surely be able to kill this bhikṣu for me.'

"He then ordered him to be summoned. Then, Nandika went to where the king was. The king said to him: 'Can you now kill this bhikṣu? If you can kill him, I will greatly reward you.'

"'Indeed, O Great King! I shall obey your command. I will do as the king orders; I can kill him and end his life on this very day.'

"The king told Nandika: 'You should know now is the right time. You should take a sharp knife and cut off that bhikṣu's hands, feet, ears, and nose, and because he looked at my palace women with a defiled mind, you should gouge out his eyes with an iron hook.'

"At that time, Nandika immediately accepted the king's order, took a sharp knife, cut off the bhikṣu's hands, feet, ears, and nose, and gouged out his two eyes. The king, having killed the bhikṣu, then went to the garden; at that time, the people lamented and grieved and returned to the royal city of Ratnāvatī.

"Thereupon, King Śūradatta was not joyful for seven days in the garden and did not enjoy himself at all. After seven days, he left the garden and returned to the city. On the royal road, he saw this bhikṣu who had died seven days before and was discarded on the road; his appearance had not changed in seven days. At that time, King Śūradatta thought: 'The bhikṣu has been dead for seven days, and his body has not changed. He has undoubtedly attained irreversibility from anuttarā samyak-saṃbodhi; there is no doubt that I have committed an evil karma and will undoubtedly fall into hell and suffer for a long time.'

"As he had this thought, eighty-four thousand devas in the sky simultaneously spoke in unison: 'Thus it is, O Great King! As you

have thought. It is as you say. This bhikṣu is truly irreversible from anuttarā samyak-saṃbodhi.'

"Hearing these words, the king was startled and trembled, his body hair standing on end, and he felt remorse in his heart. Then, King Śūradatta, afflicted with sorrow and suffering, having felt remorse, spoke a gāthā, saying:

"'I give up the royal position, cities and towns,
Gold, silver, pearls, and maṇi gems,
And the evil deeds of ignorance and foolishness.
I will take a sharp knife and kill myself.

"'In the past, the Dharma teacher Supuṣpacandra,
Adorned with the thirty-two marks,
Entered the royal city, illuminating everywhere,
Like the full moon among the stars.

"'I was deluded by desire and love,
Surrounded by court ladies, I left the city to sport,
Ascending a jewelled chariot, followed by kṣatriyas,
With upright and beautiful eyes, I came to him.

"'The women saw the bhikṣu and were delighted,
All scattering golden garlands with joyful minds,
All the women joined their palms,
Speaking verses and singing praises to the bhikṣu.

"'At that time, I was out enjoying myself,
Surrounded by kṣatriyas riding in a jewelled carriage,
When I encountered that person of delicate appearance with beautiful eyes,
Who was a son of the Tathāgata of great majestic virtue.

"'At that time, I gave rise to evil intentions upon
seeing him,
Jealousy, anger and a mind of ill will arose.
Seeing the bhikṣu enter the royal city,
The women all rejoiced upon seeing him.

"'His radiance illuminated in all directions,
Like the moon emerging from the mouth of an
asura,
The people all let out loud cries,
And the women all rejoiced upon seeing him.

"'I spoke harsh words in the past,
And commanded all my thousand sons:
"Quickly kill the bhikṣu, the different one,
For he is my great enemy."

"'All the young ones upheld the precepts,
Compassionately loved and cared for this Dharma
teacher.
None of them accepted my command,
And at that time, my mind was highly distressed.

"'Seeing this bhikṣu upholding pure precepts,
Endowed with wisdom like a compassionate father,
I then sent him to be killed out of anger,
Not considering the Avīci Hell or regret.

"'At that time, I saw Nandika standing on the royal
road,
Causing harm and suffering to people with poison,
And I gave the evil command to that person:
"Cut this bhikṣu like a flower garland."

"'The forest of Samantabhadra is very remarkable,
With many sages gathered, fragrant and aromatic.
Those great assemblies have lost the Dharma
teacher,
Like an only child losing its mother.

"'Bhikṣu, you should rise and go to the Samantabhadra Forest,
For the benefit of many people.
Now that you have entered this royal city,
Those assemblies will come and weep in great sorrow.

"'With wonderful flowers, standards and banners lined up on the right,
The left side is also dignified and proper,
With wonderful garments spread on the road.
Bhikṣu, rise quickly and speak the excellent Dharma.

"'You have been in the royal city for a long time,
Those assemblies will indeed weep in great sorrow.
Before the Buddha's teachings are exhausted,
Do not cut off your life force.

"'Even if there were someone with great supernormal power,
Widely renowned and known in all directions,
Endowed with the power to turn the great earth,
Outshining the three thousand worlds,

"'Liberated from the arrow of suffering, free from worries,
Attaining the joyful Dharma of the noble ones,
If they see or hear, they will still be distressed,
How much more so for those in the world who are not deluded?

"'The Dharma teacher Supuṣpacandra is like the king of mountains,
Adorned with the thirty-two marks,
Like many women assembling flower garlands,
They can be quickly analysed, and the different pieces can be identified.

"'I have committed grave, unwholesome karma,
Falling into Avīci, unable to be saved,
Far removed from the buddhas,
Because of cutting down that bhikṣu.

"'Neither my sons nor friends can save me.
Nor can the ministers, nobles, or servants;
I have committed grave evil deeds,
And none of these people can save me.

"'All buddhas of the past or the future,
Or the buddhas of the present in the ten directions,
The guides with the ten powers, free from
afflictions,
With minds like vajra, I take refuge in them.'

"Seeing that bhikṣu being dismembered,
The devas wept and cried out,
Going to inform the assembly of bodhisattvas:
'The king has killed the bhikṣu Supuṣpacandra.

"'The wise and intelligent Dharma teacher,
Of great majesty and fame,
Abiding in the dhāraṇīs:
He is now murdered in the royal city.

"'Having practised giving extensively for countless
kalpas,
Guarding the precepts without wavering or
impurity,
He was able to cultivate patience and forbearance
without comparison,
And is now murdered in the royal city.

"'For countless kalpas, always diligently practising,
Increasing the supreme mind to cultivate the four
dhyānas,
Arousing wisdom to eliminate afflictions:
He is now murdered in the royal city.

"'Abandoning all attachment to the body,
Not caring for his own life,
Coming out of the forest of Samantabhadra:
He has now been murdered in the royal city.'

"The great assembly from that forest entered the
royal city,
Crying out in grief and weeping,
Seeing that bhikṣu's body was cut into pieces,
All fainted and fell to the ground,

"These bhikṣus informed the king, saying:
'O Great King! What fault did the Dharma teacher
have?
He upheld the precepts without fault, was incredibly
renowned,
And could know the boundless events of past lives.

"'He has attained the ultimate in dhāraṇīs,
And skilfully understood that the world is all empty
and quiescent.
He revealed signlessness for sentient beings,
And abandoned all conceptual thought.

"'He expounded subtle and lovely sounds,
And his faculties were tranquil and well-tamed.
He comprehended the events of past lives
and transcended all worlds.

"'He will attain the natural wisdom of a buddha,
And be most rare in the world.
His pure eyes saw clearly without obstruction,
Which is said to be illumination by the mind of
loving-kindness.

"'Greed, desire, and lust are extremely
contemptible,
And can give rise to suffering and destroy the deva
realms.
Those who indulge in desire are far from much
learning,
And are called those who diminish in wisdom.

"'Those who are infatuated with desire are blind,
And can harm their parents,
And can also harm those who uphold the precepts.
Therefore, one should abandon desire.

"'If the great king indulges in desire,
He will lose his majestic virtue and supreme self-
mastery,
And will head towards the highly evil hells,
And be born in a place of great fear and extreme
suffering.

"'He has killed the wise and excellent Dharma
teacher,
And created such grave evil karma.
If one wishes to seek bodhi,
One should distance oneself from such evil.'

"Excellent and astounding form, sound, smell, taste,
touch,
Those whose minds are courageous can abandon
them.
Body and mind are both empty like illusions,
Eyes, ears, nose, and tongue are also thus.

"Cultivating giving, precepts without compare,
Patience and diligence are also like this,
Having already reached the other shore of dhyāna
and wisdom,
One can benefit sentient beings.

"All the devas and humans in the world,
Can observe the Tathāgata with a compassionate mind,
His eyes can remove great darkness,
Realising the supreme and unsurpassed bodhi.

"Joyfully, with a mind of faith, they give up pavilions,
Elephants, horses, chariots, beds,
All kinds of carriages, cows, sheep,
Countries, cities, and villages,

"They give up the position of king, as well as gold, silver,
Pearls, crystal, and coral,
Their head, eyes, wife and children: they can give them all
To seek unsurpassed bodhi.

"Joyfully making offerings without compare,
With wonderful flowers, perfumes, incense powder,
Various banners, excellent victory banners and canopies,
Beautiful and fantastic songs and music.

"In all existences, free from the notion of desire,
Understanding that the three realms are all empty,
They are, therefore, adorned with the marks of the ten-powered ones,
They radiate light, illuminating the ten directions.

"Concerning the form and desire realm, they are not attached;
And also, the formless realm is the same,
If they abide in the bodhisattva's dhāraṇī,
They will shed the three realms like a snake's skin;

"Without a notion of self, a notion of a sentient being,
Or a notion of male or female,
Cultivating pure conduct without defilement or confusion,
This is because the bodhisattva abides in the dhāraṇī;

"Without a notion of the existence of things or a notion of their non-existence,
Without a notion of peace or a notion of non-peace,
Without a notion of non-reckoning or a non-notion of reckoning,
This is because the bodhisattva abides in the dhāraṇī;

"Without a notion of existence or a notion of non-existence,
Without a notion of a soul or a notion of a sentient being,
Without a notion of a village or a notion of a city,
This is because the bodhisattva abides in the dhāraṇī;

"Without a notion of non-greed or a non-notion of greed,
Without a notion of anger or a notion of non-anger,
Without a notion of non-delusion or a non-notion of delusion,
This is because the bodhisattva abides in the dhāraṇī;

"In the various faculties, powers, and meditations,
Not being attached to any of the factors of the path,
And being able to abandon the three kinds of
existence,
This is because the bodhisattva abides in the
dhāraṇī.

"Not defiled by greed, hatred,
Delusion, or deceitfulness,
Seeing the Buddha's ten powers and making
offerings,
The wise do not hope for rebirth in the heavens.

"Hearing the profound and excellent Dharma from
others,
They do not give rise to any doubts,
Like a vessel filled with pure oil,
The principles of destructibility and indestructibility
are also like that.

"It is precisely because of attachment that desire
arises:
This is called the great affliction;
Also, because of aversion, hatred arises:
This is called unwholesome fear;

"The wise avoid these two extremes:
This is called being able to attain supreme bodhi;
Becoming the bull king of the ten powers,
Transcending all worldly realms.

"Altogether abandoning all internal and external
matters,
Abiding in the actual reality of Dharma nature,
Upholding the precepts well and pure,
Without holes, gaps, and defilement.

"In pure precepts, there is no admixture,
Nor is there the Dharma of karmic retribution.
The wise abandon these two extremes,
And can realise supreme great bodhi."

# FASCICLE IX

# 37. TEACHING THE AGGREGATE OF MORALITY

[The Buddha continued:]

"Therefore, O youth, if a bodhisattva should have this thought: 'How can I now rest at ease and attain anuttarā samyak-saṃbodhi?'

"That bodhisattva should abide by the pure aggregate of morality and regard all bodhisattvas as teachers."

At that time, the Bhagavān uttered a gāthā, saying:

"If there is a bodhisattva abiding in the aggregate
of morality,
Acting for the benefit of others to practise for bodhi,
That person swiftly journeys to a delightful realm
And can attain the highest patience, becoming a
Dharma King.

"Therefore, with the mind in harmony, calm and
unmoving,
Always doing pleasant deeds,
Afterwards, one will behold many buddhas, shining
like suns,
Swiftly attaining bodhi, free from the net of doubts.

"Hearing this most excellent teaching of mine,
Seeing bhikṣus who uphold pure morality,
Without a deceitful or crooked mind, one serves
them—
Then, one will soon attain this samādhi.

"If one had treasure troves as numerous as the
sands of the Ganges,
All entirely filled with the seven jewels,
Those troves would be so vast,
Like innumerable buddha-lands as numerous as the
Ganges' sands.

"If there is a bodhisattva who delights in giving,
Day and night, constantly without interruption,
Courageously giving without the slightest pause,
Throughout innumerable kalpas as countless as the
sands of the Ganges;

"If [on the other hand,] there is one who hears of
this samādhi,
[That latter one] then holds all the Treasuries of the
Sages,
This is an immeasurable accumulation of merit,
Surpassing the previously mentioned gifts and is
inconceivable.

"Such merit is vast and without bounds,
It can extinguish the sufferings of the world,
This is the highest accumulation of merit,
It is hard to measure, even in comparison with the
merit of giving.

"Accordant with bodhi, this is the foremost treasury,
A wise bodhisattva can uphold it,
If there is one who maintains this samādhi,
They are called a bodhisattva endowed with the most incredible wealth.

"This is the ocean of extensive learning in the Buddha-Dharma,
For that person, merit is hard to exhaust or limit,
Concerning this most excellent and inconceivable Dharma,
They are called a bodhisattva who truly protects.

"If there is one who can teach the quiescent samādhi,
That person's bodhi will then increase,
Surpassed only by the World Teacher, the Charioteer and Trainer,
Endowed with great compassion and spontaneous wisdom;

"They can attain innumerable merits,
Their perfected merit increasing in eminence,
Throughout the cosmos of three thousand great thousand worlds,
None can compare with them.

"Others' merit cannot equal theirs,
Praised by the wise, who they are like;
If there is one who hears this samādhi,
Can take up and bear, read and recite,

"Seeking the supreme bodhi of all the buddhas,
Such people become their equals.
Bringing forth extensive learning like an ocean,
Their merit is immeasurable.

"By taking up, bearing, and reading and reciting
this samādhi,
Such a person gathers merit,
O youth! If their merit had form,
All worlds could not contain it.

"Therefore, O youth, if a bodhisattva
Wishes to make offerings to all the buddhas—
The pure ones of the past, present, and future—
They should take up and bear this samādhi.

"This is the supreme bodhi of all the buddhas,
O youth! You should have faith in my words;
What the Tathāgata has spoken is never false,
We buddhas do not speak untruth.

"Long ago, for hundreds of inconceivable kalpas,
I exhausted my body for this very purpose,
Always cultivating the most excellent conduct aimed
at bodhi,
Seeking just such a supreme samādhi.

"Therefore, you should receive this Dharma
Treasury,
From which nayutas of sūtras arise,
This accumulation of merit is vast and incon-
ceivable,
For it can lead to the attainment of the wisdom of
all buddhas.

"Of all the various sūtras, this is the foremost,
Bringing forth countless wholesome deeds;
Always fearlessly proclaiming this sūtra,
The end of its Dharma teachings cannot be
obtained.

"If one were to grind the cosmos of three thousand
great thousand worlds into dust,
Perhaps one could know the number of its dust
motes;
Constantly proclaiming hundreds of thousands of
inconceivable sūtras,
No one can measure them.

"In this Buddha-land, regarding its sentient beings,
One might still know the measure of their breathing
in and out;
But the sūtras that bodhisattvas constantly expound,
No one can know their boundary or limit.

"If buddha-lands were as numerous as the sands of
the Ganges,
And within them, the beings of the six realms,
Even if one could measure the number of their
minds,
No one could know the sūtras they explain.

"With innumerable koṭis of world-realms,
Their great oceans, rivers, and sands in pools,
Though one could count the number of their sand,
No one can know the Dharma they proclaim.

"If one were to split a single hair-tip into a hundred
parts,
And by drops from it measure the waters of count-
less koṭis of realms,
One could have accumulated all such water,
But still, one could not know the extent of their
[Dharmas'] words and sounds.

"In the countless koṭis of past kalpas,
All sentient beings therein,
Though one might count the dust motes of their
bodies,
One could not know the sūtras they proclaimed.

"All sentient beings in the ten directions,
One might count their voices and sounds,
No matter how unceasing their discourse,
They cannot know how many sūtras there are.

"Having well-studied words, phrases, and meanings,
And able to expound all Dharma teachings,
With vast, swift, and beneficial wisdom,
They understand the True Dharma and answer all inquiries.

"With wisdom penetrating profound and extensive meanings,
They should always know the mind's inconceivability,
Thoroughly knowing the intrinsic nature of sounds,
Thus, their speech is without obstruction.

"They are called a great Dharma teacher with no obstruction,
Teaching the world's beings without attachment,
Well-trained in answering questions and explanations,
They have realised the ultimate meaning.

"Within a single phrase, they can give myriad explanations,
Their inconceivable speech has no stagnation or attachment,
Having studied the unobstructed meanings of phrases,
They have no impediment in teaching among the assemblies.

"If there is one who constantly abides by this
samādhi,
They achieve fearlessness and immobile, non-retro-
gression;
Already having attained the power of Dharma and
the practice of supreme conduct,
They can benefit countless koṭis of sentient beings.

"Just like Mount Sumeru, stable and unmoving,
No fierce winds can destroy it;
So, too, is the Dharma-teacher bhikṣu,
No debates can alter him.

"In the cosmos of three thousand great thousand
worlds,
All the mountains and so forth within,
May be shaken or moved by all the winds,
But a bhikṣu abiding in emptiness cannot be moved.

"If one can constantly accord with emptiness,
This is undoubtedly the abode of the Buddha;
If one definitely knows that all dharmas are empty,
No divergent arguments can prevail over them.

"All other heretical teachings cannot sway them,
No external doctrines can destroy them,
No one can violate or slander them,
Because they proclaim such a quiescent concen-
tration.

"That person has thoroughly investigated the empti-
ness of all dharmas,
Always abiding in immeasurable wisdom,
Having no doubts about all dharmas,
Because they uphold this most supreme samādhi.

"Attaining the various powers and factors of the
path is not difficult,
Likewise, achieving supernormal powers and unob-
structed eloquence,
And also obtaining superior spiritual attainments is
likewise
Because of taking up, bearing, reading, and reciting
this sūtra.

"Dying here and being reborn elsewhere is not
difficult,
They can see the most supreme, immeasurable
wisdom,
Inconceivable koṭis of nayutas of buddhas:
All are seen by those who bear this sūtra.

"In the presence of all these buddhas,
They hear such a defilement-free samādhi;
Accomplishing supreme corresponding wisdom,
They can reach the shore of the four types of
eloquence.

"Within the cosmoses of three thousand great thou-
sand worlds,
From its lowest limit up to the reality limit,
If all were filled with delightful luminous maṇi gems
cherished by the devas
And the seven precious substances,

"In the infinite buddha-lands of the ten directions,
From the great earth below up to the reality limit,
If all were filled with Jambūnāda gold,
And all offered to the sages,

"All the treasures of the entire world,
Offered as gifts for innumerable kalpas,
Constantly giving to the Tathāgata without end,
With deep faith, seeking bodhi,

"And if, on the other hand, a bhikṣu delights in
emptiness,
And in one thought moment, joins palms in reverence to the Buddha,
Compared to the vast accumulation of merit from
the previous giving,
The merit of giving does not even reach a fraction
of the latter's kalā.[1]

"If a person obtains abundant and vast goods,
Gives them with faith to generate merit,
Seeking incomparable Buddha-bodhi,
I know this can be measured in the world.

"If, on the other hand, a person, regarding this
samādhi,
After hearing it, upholds just four lines of verse
from it,
The merit this person accumulates—
The previous merit, even a hundredfold, does not
equal one part of it.

"A most excellent bodhisattva practising giving,
Cannot yet swiftly attain unsurpassed bodhi;
But if one hears this supreme, precious samādhi,
They will swiftly attain the highest bodhi.

"Even if one obtains treasure troves,
Filling innumerable lands as numerous as the
Ganges' sands,
All replete with various precious things,
A bodhisattva does not consider this wealth.

"If one cuts off craving and cultivates merit,
And further obtains this samādhi,
They then possess all means of livelihood,

1. A minute part.

Their storerooms overflowing, endowed with great
wealth.

"Suppose one gains the Four Continents,
The wise would not rejoice in this;
But if they obtain such a defilement-free samādhi,
They will delight, exult, and benefit sentient
beings."

At that time, Maitreya Bodhisattva Mahāsattva, having donned his armour, praised the benefits of this samādhi and also for the sake of future bodhisattvas to take up, bear, read, and recite it, to gain joy, and to assist their strength, spoke this gāthā:

"Those wise ones who can uphold the Dharma,
They are guardians of merit and authoritative
power,
They can also take up and bear, from all the
buddhas,
The vast and supremely excellent Dharma-eye.

"In the final age, an evil time of much greed and
anger,
When beings abandon non-negligence and always
become negligent,
Regarding the perfectly fulfilled supreme scriptures
of true meaning,
Who will be able to take up and bear them?

"Those who, with various kinds of morality, medita-
tion, patience, and a wealth of hearing,
Are adorned by a well-studied demeanour,
Delight in the Dharma-wisdom of the tree of
liberation,
And can don the supreme garment of shame and
remorse.

"They maintain great wisdom and delight in
liberation,
Being the king of Dharma-mountains upon the
great earth,
Observing that the world has no guide,
They lead them toward Buddha-bodhi.

"Constantly taming the mind into quiescence,
Such a person advances toward all knowledge;
They train untrained sentient beings until they are
trained:
This child of omniscience is supreme.

"They realise liberation themselves and enable
others to attain it,
Escaping the branches of craving,
They awaken those beings who are always heedless
and asleep,
Thus allowing them to become awakened.

"They always take delight in well-training,
And constantly rejoice in giving the Dharma;
They never associate with any jealousy,
They enjoy generosity free from stinginess.

"Seeing impoverished beings in distress,
They always provide them with necessities;
This is the supreme path of fulfilled merit,
And the wise constantly cultivate it.

"They beat the drum of the great and excellent
Dharma,
With a joyful mind, they strike it,
Removing doubts and nets, understanding the
sublime Dharma,
Their wisdom is firm like a vajra.

"Dwelling amidst an assembly in the supreme noble
Dharma-realm,
They can know the minds and desires of sentient
beings;
They expound the utmost ambrosial Dharma,
Known as the supreme essential sūtra.

"They themselves abide in supreme supernormal
powers,
Able to bestow the most excellent eye upon the
world,
Expelling ignorance and darkness like the sun,
Generative of wisdom like a mine.

"They reveal reality and remove fear,
Increasing superior wisdom and cultivating dhyāna
and samādhi,
They proclaim the most subtle and fine Dharma:
This is called the quiescent supreme liberation.

"Those who hear and receive, and whom the wise
honour,
Establish faith and meaning, enhancing merit,
They can know the world's supreme Dharma-
treasury,
Constantly proclaiming delightful words.

"Skilled in words and mastering correct propriety,
They rely on the lamp of Dharma-illumination,
Ever with a benevolent heart, they benefit sentient
beings,
Cultivating the most excellent and subtle Dharma.

"They dwell on the Dharma-path free from dust
and stain,
Moistening and benefiting with silent faith,
They teach the world using the Dharma,
Becoming a supreme great Dharma-king.

"They can become the unsurpassed Dharma-
honoured one,
Abiding in the foremost reverence,
Constantly upholding the wondrous true
awakening,
According with and turning the supreme Dharma-
wheel.

"Seeing those foolish and self-indulgent ones,
And such evil sentient beings,
Observing their minds confused, heading toward
perilous ways,
Approaching the gate of evil realms, hard to cross,

"They raise great compassion and a pure mind
[towards them],
Having aroused it, they can remove the world's
suffering,
Proclaiming the most excellent subtle path,
Namely, the supreme route of the noble eightfold
path.

"This is their Dharma, vast and firm,
Constructing the unsurpassed supreme Dharma-
ship,
Able to ferry through the ocean of saṃsāric
afflictions,
Rescuing the fearful world.

"Contemplating the factors of the path and empti-
ness as thier armour,
They become valiant, great ship captains,
Reaching the far shore, free from fear, ever peaceful
and happy,
They establish sentient beings in that supreme
place.

"They who hold mantras and proceed in
observances,
Are freed from all suffering and oppression;
Reaching the far shore of clarity and skilful wisdom,
The wise can know the desires of sentient beings.

"Seeing beings afflicted by defilements with no
refuge,
And various evil faults afflicting the world,
With the medicine of Dharma, they cause
purgation,
According to Dharma, healing them.

"Their supreme preaching crushes contrary
arguments,
Their words are most excellent and sovereign,
They know all sounds and comprehend the
meaning of the Dharma,
Valiant, abiding in the place of supreme wisdom.

"With the power of patience and the sword of
wisdom,
They don the steadfast armour of compassion;
The noble ones gladden the wise through insight,
Dwelling in the Dharma with no deceit.

"They are the supremely honoured ones in the three
kinds of existence,
Exercising mastery over all sentient beings;
Seeing the multitudes rely on Māra's path,
Wandering, having lost their way to the correct and
true path.

"That path is the utmost pure, noble one,
They reveal it fearlessly;
Innumerable hundreds of thousands of nayutas of
beings
Go forth on this path of fearless ease.

"They serve as a lamp for the world,
As a refuge, a haven, and a home;
For fearful beings, they give fearlessness,
Comforting all sentient beings.

"Seeing them afflicted by hundreds of sufferings,
Like those born blind who see nothing,
They nevertheless kindle the supremely great
Dharma-torch,
Proclaiming and revealing its true meaning.

"They study techniques to benefit sentient beings,
Gaining fame, merit, and happiness;
Abiding in techniques that accord with the Dharma,
They bring comfort and ease to sentient beings.

"All are enabled to reach the further shore,
They serve as the supreme great guide;
Out of compassion for the world, heading toward
bodhi,
They settle them in a place of fearlessness.

"The Muni is always untiring,
In what is called wisdom and merit;
Having reached the shores of morality, patience,
and dhyāna-samādhi,
He abides in the profound and subtle Dharma.

"He has no weariness in other places,
Expounding the most excellent quiescent Dharma;
Like heavenly rains pouring over the great earth,
So does the Dharma-rain fill him likewise.

"If there are sentient beings who approach him,
Seeking profound Dharma and its names and
meanings,
Hearing the Dharma-treasure there,
They can remove immeasurable, boundless
suffering.

"Their vast doubts and delusions,
Are swiftly cut off by the sword of Dharma;
They reach the shores of morality, patience, and
samādhi,
Able to know the abundant faith and delight of
sentient beings.

"The great being has reached the ultimate wisdom,
Already knowing well the wishes of all beings,
Observing the actions of their minds,
They know decisively what their minds do.

"If some hear their wise speech,
They enable nayutas of beings to gain pure eyes;
Ferrying them to the shore of concentration and
liberation,
They can enter and abide in the true path.

"Koṭis of nayutas of Māra's hordes
Cannot measure their mental activities;
Like the traces of birds in empty space,
No one can measure them.

"With the taming, quiescence, and strength of
wisdom,
Abiding in the supreme noble Dharma;
They freely crush the powers of Māra,
Awakening to the supreme and excellent bodhi.

"They always reach the shore of supernormal
powers,
Able to swiftly journey through hundreds of thou-
sands of realms,
Beholding nayutas of koṭis of buddhas,
Their number as numerous as the sands of the
Ganges.

"With pure eyes unimpeded by any obstacle,
They behold all the guides of the ten directions,
Guarding the faculties without defilement,
They freely roam innumerable lands.

"Suppose all sentient beings of the ten directions
At once became teachers;
For nayuta-counted kalpas
They would ceaselessly praise without interruption,

"Yet their unobstructed eloquence would not be exhausted,
Nor would the praised virtues ever be exhausted;
Regarding this matchless defilement-free concentration,
Those who hold it in their hearts can act thus."

# 38. YAŚAḤPRABHA

At that time, the Bhagavān, wishing further to reveal the merits and benefits of this samādhi and to speak of the bodhisattva's past practices, also wanting to manifest and increase the power of the youth Candraprabha, told his own past causes in verse, saying:

"O youth! You should now listen well:
The practices I engaged in for hundreds of thousands of kalpas,
Making offerings to hundreds of thousands of tathāgatas,
Were for the sake of seeking this supreme tranquil samādhi.

"In the past, in an inconceivable number of kalpas,
As many as the number of dust motes in a hundred buddha-lands,
You should know that
There was a buddha named Gaṇeśvara.

"That Tathāgata had a retinue,
Filled with sixty billion.
All of them had exhausted their outflows and had
no afflictions,
Well-determined in the eight liberations.

"At that time, all the great earth
Was peaceful, prosperous, and without turmoil.
All the people were at ease,
Wandering and coming and going, filled with joy.

"Rich and wealthy, they were filled with abundance,
Endowed with all the pleasures of the heavens.
Upholding the precepts, disciplined, with few
afflictions,
Handsome in appearance, with the power of
patience.

"Like the celestial sons in the heavenly palaces,
The wise ones were endowed with the virtues of
precepts and conduct.
At that time, there was a king,
Renowned far and wide, named Varapuṣpasa.

"At that time, that king had sons,
A full five hundred, endowed with mindfulness and
wisdom.
At that time, King Varapuṣpasa, before the Buddha,
Offered six million gardens and groves,

"Adorned with wonderful flowers and fruit trees,
To the Buddha, the one fully endowed with great
compassion.
He built six million temples,
And also provided walking paths and seats.

"He provided hundreds of thousands of millions of
robes and garments,
And arranged walking paths and resting places.
In this way, with countless hundreds of thousands of
kinds of offerings,
He provided all the necessities for the śramaṇas.

"With a mind of faith and respect,
He offered them all to the Sugata.
Having accomplished the powers of merit and
virtue,
His form was handsome and very lovable.

"The king always abided by the ten wholesome
paths,
He and others were all established in them.
Hundreds of thousands of millions of people,
Followed the king to where the Buddha was.

"Holding fabulous flowers and incense,
Superior parasols, banners, and music,
They made offerings to the supreme Buddha, the
Bhagavān.
Joining their palms at the crown of their heads and
standing,

"The thousandfold bhikṣu assembly remained silent,
Humans, devas, asuras, nāgas, and yakṣas
All respectfully gazed at the Buddha:
'Sadhu! What Dharma will you naturally teach?'

"The Sage, the Bhagavān, knew their desire,
And also knew King Varapuṣpasa's supreme mind.
The Buddha was able to understand their faith
and joy,
And expounded this samādhi for them.

"When the Sugata spoke these words,
The earth and mountains all shook,
In an instant, flowers rained from the sky,
And hundreds of thousands of lotus flowers
emerged from the ground.

"Having already well understood tremendous meanings and phrases,
The Buddha, knowing their desire, spoke the prediction for them:
He spoke this samādhi of tranquillity for the king:
'Listen to what was distinguished in the past:

"'All existence and non-existence arise from delusion.
Empty like a mirage, also like foam,
Like clouds, moving, all empty and nonexistent,
All without self, without sentient beings.

"'Past and future dharmas are also empty,
Without going, without abiding, free from location;
Always without solidity, like the nature of illusion,
All supreme purity, like space.

"'Not blue, not yellow, not red or white,
Names are empty and nonexistent, just the nature of sound.
The mind is free from mind, without the nature of mind,
Free from all sounds, empty and nonexistent.

"'Expounding the meaning of phrases without abiding,
Although not speaking, the letters are not empty.
The letters do not go to the directions,
And also, do not come from elsewhere.

"'Those letters are inexhaustible: this inexhaustible
treasury.
Whether spoken or not, they are always inex-
haustible.
Always expounding the meaning of phrases without
exhaustion,
One who knows this attains inexhaustibility.

"'If one knows this inexhaustible Dharma,
One can always teach the inexhaustible Dharma.
Although teaching a thousand kinds of sūtras,
One always knows all dharmas are free from letters.

"'The hundreds of thousands of buddhas of the
past,
Have also spoken the hundreds of thousands of
dharmas,
In all dharmas, there is no exhaustion;
Because the Dharma is ungraspable, it is inex-
haustible.

"'If a person expounds the Dharma for others,
But does not cling to the written words,
The Dharma is originally without self and sentient
beings,
They can expound on it without exhaustion.

"'The wise expound all words,
But do not exchange their minds with language,
Knowing that all verbal sounds are like echoes,
Therefore, they have no attachment to words.

"'Using all verbal sounds to explain the Dharma,
These words perish in an instant,
The characteristics of these verbal sounds are like
this,
The characteristics of all dharmas are also thus.

"'All dharmas are without characteristics and free
from characteristics,
They are always without characteristics, characterised by emptiness and quiescence;
Empty, quiescent, without desire, without grasping
or abandoning,
Therefore, quiescent concentration is ungraspable.

"'The conditioned and the unconditioned are both
far removed,
Thus, the great sage is without discrimination,
Far removed from all evil views and paths,
Understanding that all destinies are without conditioning.

"'Always without defilement, anger, or delusion,
Therefore, the nature of the mind is always quiescent and extinguished,
By the power of this samādhi, which is supreme,
One is thus able to know the emptiness of this
Dharma.

"'Like the empty mountains, rivers, and valleys,
Hearing the sublime and wondrous sounds—
The conditioned arises from causes and
conditions—
All worlds are empty, like an illusion.

"'The power of wisdom delights in the Dharma of
merit,
Abiding in the wisdom and spiritual powers of the
sage,
Giving rise to speech that is skilful,
Able to speak this quiescent concentration.

"'What is said is mere conceptualisation and
delusion,
The world is ungraspable,
The original limit has never had characteristics,
But it becomes the cause and condition for the
future.

"'Actions are created and there is arising;
Following the upper, middle, and lower, there is
birth;
This Dharma is by nature without knowledge or
perception—
One should know that the Dharma is empty and
without self.

"'Black and white karma is not destroyed,
One's own creations are still experienced by oneself;
Karma cannot become the object of fruition,
But karma can act as its cause.

"'The buddhas expound the worldly truth,
Observing conditioned and unconditioned
phenomena thus.
There is no true self or person;
All worldly phenomena are like this.

"'All existences are false and illusory,
Like a magical illusion or a moon in water.
Empty and insubstantial, like foam on water,
Expressed through sound, they are eternally
quiescent.

"'Abandoning everything without grasping,
Upholding precepts and deportment without
reliance;
Not attached to the power of patience and all
beings:
Such practitioners attain tranquillity and stillness.'

"Following the king's wishes,
The Tathāgata expounded the Dharma.
Having heard the Bhagavān's teachings,
The king and his retinue all received the precepts.

"Having heard this samādhi, King Varapuṣpasa
Rejoiced and exclaimed:
'It is excellent to be able to expound this samādhi!
Therefore, I take refuge in the Buddha, the
Bhagavān!'

"At that time, the assembly of eighty thousand
people,
Having heard the supreme Dharma nature,
Expounded the true ultimate truth,
All attained the acceptance of non-arising.

"Beings have no birth or cessation;
All phenomena are unborn and eternally quiescent.
The king and his retinue understood thus
And all attained the acceptance of non-arising.

"At that time, King Varapuṣpasa abandoned his
royal position,
Took refuge in the Buddha's teachings and left
home to become a bhikṣu;
His five hundred sons
All followed the king in leaving home to become
bhikṣus.

"When the king and his sons left home,
There were countless other people
All seeking the Buddha's teachings,
Also, leaving home to become bhikṣus.

"The Tathāgata taught the Dharma for them,
For a full two thousand years.
The king, his sons, and retinue
Cultivated the Dharma practice for two thousand years.

"After that many years,
The Buddha, the Bhagavān, entered nirvāṇa.
At that time, all the śrāvakas attained parinirvāṇa,
And the true Dharma gradually declined.

"King Varapuṣpasa had a superior son,
Named Puṇyamatin, endowed with right faith.
The king had a Dharma master as his teacher,
Who upheld this supreme tranquil samādhi.

"Intelligent, wise, and with the power of mindfulness,
He was worshipped by countless hundreds of thousands of people,
Attended by hundreds of billions of devas,
Praising him wherever he went.

"His speech was gentle and not harsh,
Subdued, delighting in precepts and well-protected,
His voice was harmonious, and his words were lovable,
Endowed with the power of wisdom and the power of retention.

"He obtained hundreds of billions of excellent robes,
The bhikṣu was called Yaśaḥprabha,
His merit and power were unmatched,
And countless bhikṣus gave rise to jealousy.

"Endowed with merit, virtue, and physical strength,
Also endowed with wisdom and supernormal
powers,
Upholding pure precepts and the power of concentration,
Arisen from the power of the bhikṣu's Dharma.

"The four assemblies of householders and
renunciants,
And the populace, were devoted to him and
loved him.
If they had faith in the Buddha's teachings,
They would respect and honour him with loving
hearts.

"The excellent son of the former Varapuṣpasa,
Called Puṇyamatin with pure faith,
Knowing that the bhikṣu [Yaśaḥprabha] had given
rise to evil thoughts,
He protected his teacher.

"At that time, there were five hundred thousand
soldiers,
All armoured and armed with swords,
Constantly guarding this Dharma teacher,
Expounding the peaceful practice of bodhi.

"In the great assembly, he taught this Dharma,
Saying it is empty, without self or soul.
Those who cling to the notion of self
Did not delight in the Dharma teacher's teaching.

"The bhikṣus who did not believe in the Dharma of
emptiness,
Immediately rose, holding swords,
Saying: 'This false teacher of the Dharma:
Killing him will bring great merit!'

"The Dharma teacher, seeing the swords, was not
afraid,
Because he contemplated the empty Dharma.
There were no sentient beings to be killed,
Empty, without self, like a plaster wall.

"The bhikṣu Dharma teacher then joined his palms,
Speaking the words '*Namo Buddhāya*!
If the empty Dharma is indeed true,
May the swords turn into mandārava flowers.'

"The precept-upholder wished for it,
And as he spoke, flowers rained from the sky.
The earth and mountains all shook,
And the swords turned into wonderful fragrant
flowers.

"At that time, those who held swords and grasped at
views,
Those bhikṣus, were all ashamed and regretted,
Unable to move their hands holding the swords,
Terrified, greatly frightened and afraid.

"Those who had faith in the Buddha,
And those who delighted in the Dharma of
emptiness,
Cried out in loud voices,
And scattered their garments.

"The Dharma master bhikṣu, with a compassionate
mind,
Will say in front of the assembly:
'If anyone gives rise to anger towards me,
I will practice bodhi for their sake.'

"The Dharma-supporting faction was tiny,
And the Dharma master was constantly oppressed.
Hearing all their unpleasant words,
The power of his patience increased even more.

"At that time, the Dharma master, for eighty years,
Expounded the Tathāgata's treasury of the Dharma
of emptiness.
Countless hundreds of thousands of evil bhikṣus,
Were driven away by the king's power.

"At another time,
Benefiting countless hundreds of thousands of
people,
Contemplating the precepts and conduct without
any flaws,
He then went to the presence of Puṇyamatin.

"The king, seeing the Dharma master, was very
respectful,
And then said to the bhikṣu:
'Do not disturb the mind of my teacher,
And cause him to be unhappy.'

"He then replied: 'O King! Please listen.
The power of patience arises from the buddhas.
If anyone speaks ill of me,
I will give rise to supreme patience.'

"For countless hundreds of thousands of kalpas,
In the past, I cultivated patience.
The bhikṣu called Yaśaḥprabha was myself."
The Tathāgata Śākyamuni said these words. [And
continued:]

"The prince Puṇyamatin,
Who protected the Dharma master Yaśaḥprabha,
Was my friend for a thousand lives.
I have already prophesied that he will become
Maitreya Bhagavān.

"He who made offerings to the Buddha Gaṇeśvara,
And built magnificent stūpas and temples,
The king who renounced the world at that time,
Became a king called Padmottara.

"I have also upheld the supreme Dharma of the
Tathāgata
For countless hundreds of thousands of kalpas.
I have already accumulated the power of patience.
O youth! You should follow and learn from this.

"After my parinirvāṇa,
When the true Dharma has disappeared,
Bhikṣus who delight in tīrthika texts
Will slander my supreme Dharma.

"They will be frivolous, playful, shameless,
Greedy for food and drink, not guarding against
faults.
They will be attached to their robes and alms bowls.
Those people will slander my supreme Dharma.

"They will always delight in disputes, without
sincerity,
Among the poor and inferior families.
They will renounce the world in my Dharma,
But will not delight in emptiness and tranquillity.

"Following the intentions of Māra, deluded beings
Will be attached to the control of Māra.
Those who indulge in desires and are foolish
Will not delight in emptiness and tranquillity.

"The four groups of householders and renunciants,
Slandering and giving rise to evil minds,
Following such evil groups,
Those people will slander the Dharma of emptiness
in the latter age.

"O youth! Having heard my teaching,
You should always serve the bhikṣus in the forest,
Namely, those who delight in emptiness and tranquillity,
Such people uphold the Buddha's teachings.

"In my Buddha's teachings, they are accepted,
Renouncing the householder life, receiving precepts and observing the precepts,
Free from all defilements, consuming offerings of faith,
Such people can uphold bodhi.

"Even abandoning their lives,
Cultivating the Dharma of emptiness, delighting in tranquillity,
Their minds are in accord with the Dharma of emptiness,
Delighting in dwelling in the forest like wild deer.

"With banners, canopies, flowers, and incense,
Making offerings to the buddhas,
Making offerings to the incomparable supreme caityas,
One can swiftly attain this samādhi.

"Establishing incomparable supreme stūpas,
Anointing them with gold and silver,
Creating countless images,
With loving thoughts for bodhi.

"All the offerings and implements,
The pure and wondrous ones in the heavens and among humans,
You should seek to make offerings to the buddhas,
To seek the unsurpassed wisdom of the Buddha.

"You should observe the buddhas according to the Dharma,
Namely, the tathāgatas dwelling in the ten directions,
The immeasurable ones dwelling in the present,
All the Buddha's disciples can realise them.

"Always benefiting others, delighting in giving,
Upholding pure precepts, dwelling in the power of patience,
Delighting in practising patience and renunciation,
Able to know all dharmas are empty;

"Vigorously practising without laziness or retreat,
Diligently cultivating dhyāna, precepts, and learning,
Wisdom penetrating and always pure;
Soon, one will thus become one with great compassion.

"Using the contemplation of impurity to eliminate defilement,
The power of loving-kindness can cure anger,
The Dharma of dependent origination destroys ignorance,
And one will thus attain the supreme, unsurpassed path.

"Contemplating the body as a mass of foam,
All empty, without solidity;
Contemplating the five aggregates as all empty,
Quickly attaining the supreme wisdom;

"Free from all wrong views,
Not relying on soul, self, or person,
Realising all dharmas are empty,
One will quickly become the king of sages.

"Not being attached to any material gain,
Not giving rise to sorrow when not receiving material gain,
The mind unchanging when hearing praise or slander,
Like Mount Sumeru, unmoving.

"To seek the Dharma, arouse respect,
Do not become attached upon hearing it.
Abiding in all the Buddha's practices,
One can swiftly travel to a hundred worlds.

"Being equal in all worlds,
Do not give rise to discriminatory thoughts of aversion or love.
Do not seek gain or fame,
And one will swiftly attain the status of a teacher of devas and humans.

"Always praising the Buddha's merits,
With words and phrases truthfully extolling them,
When sentient beings hear this praise,
They will give rise to love and appreciation for the Buddha's merits.

"Parents, teachers, and sentient beings—
All should be respected in this way.
Not following the power of Māra,
One will attain the thirty-two marks.

"Always avoiding all kinds of busyness,
Abiding in the quiet and secluded forest,
Benefiting oneself and others,
One strives thus to attain liberation.

"Always delighting in cultivating the mind of loving-
kindness, compassion,
Joy, and equanimity,
Subduing and pacifying, worthy of praise,
One will swiftly attain the benefit of the world.

"If one wishes to attain the concentration of peace
and cessation,
And progress towards unsurpassed bodhi,
One should not associate with bad friends,
But always be close to good people.

"Do not wish for the stage of the śrāvakas,
Nor love their practices.
With courageous resolve, delight in the Buddha's
merits,
And one will swiftly attain buddhahood like me.

"Always speaking true and pure words,
Do not utter falsehoods or harsh words.
Always speaking endearing and beautiful words,
One can attain the supreme Buddha-bodhi.

"Do not be attached to one's body and life,
Do not praise oneself or belittle others.
Only contemplate one's own merits,
And do not observe the practices of others.

"Always delighting in contemplating emptiness and
liberation,
Do not wish for any of the realms of existence.
Abandoning all characteristics without remainder,
The mind always abides in the absence of charac-
teristics.

"Always able to distance oneself from the two extremes,
Do not discriminate between existence and non-existence.
Observing sentient beings as merely causes and conditions—
If one can understand this, one becomes a great teacher.

"Abandoning all desires and practices,
Completely cutting off and separating from defiled and turbid thoughts,
Eliminating all ignorance and darkness,
One becomes a lion among those who have attained peace and cessation.

"Always delighting in observing impermanence,
Free from suffering and happiness in all existences,
Impure, defiled, and without self—
Practising in this way, one becomes a revered person.

"The Buddha is a lamp in the world,
Able to teach this supreme true Dharma,
He also subdues the power of Māra,
And has attained the unsurpassed supreme bodhi.

"Of the virtues I have spoken of before,
And the countless hundreds of thousands of faults shown,
One should abandon the faults and cultivate the virtues.
O youth! In this way, one will surely attain buddhahood."

# FASCICLE X

# 39. RESTRAINT OF THE BODY, SPEECH, AND MIND

[The Buddha continued:]

"Therefore, O youth, a bodhisattva should fully practice bodily restraint. How does a bodhisattva fully practice bodily restraint? If a bodhisattva fully practices bodily restraint, they attain unobstructed wisdom in all dharmas, namely, well-practising the body. If one practices well with the body, one attains unobstructed wisdom in all dharmas. This is called a bodhisattva fully practising bodily restraint.

"Furthermore, O youth, if a bodhisattva fully practices bodily restraint, they can attain the thirty-two marks of a great person, the ten powers of a tathāgata, the four fearlessnesses, the four unobstructed wisdoms, and the eighteen unique qualities of a buddha. O youth, this is called a bodhisattva, fully practising bodily restraint.

"Furthermore, O youth, a bodhisattva who fully practices bodily restraint can attain the three doors of liberation. What are the three? They are the door of liberation of emptiness, the door of liberation of signlessness, and the door of liberation of wishlessness. This is called fully practising bodily restraint.

"Furthermore, O youth, a bodhisattva who fully practices bodily restraint, can attain the four immeasurables. What are the

four? They are the minds of loving-kindness, compassion, joy, and equanimity towards all sentient beings. O youth, this is called a bodhisattva, fully practising bodily restraint.

"Furthermore, O youth, how does a bodhisattva cultivate good conduct of the body? It is the four foundations of mindfulness, the four right efforts, the four bases of supernormal power, the five faculties, the five strengths, the seven factors of awakening, and the eightfold noble path. This is called a bodhisattva fully practising bodily restraint.

"Furthermore, O youth, a bodhisattva who fully practices bodily restraint can attain the four dhyānas and the four formless absorptions, abide in great compassion, attain good contemplation, and attain the contemplation of cessation. This is called a bodhisattva fully practising bodily restraint.

"Furthermore, O youth, if a bodhisattva is endowed with bodily restraint, he will avoid the ten unwholesome actions: killing, stealing, sexual misconduct, false speech, divisive speech, harsh speech, idle chatter, greed, anger, and wrong views. He will avoid all unwholesome actions such as cheating with weights and measures, cheating with words, cheating with clothing, using official power to cut, destroy, oppress, bind, deceive, and falsely accuse, and acting in greed. He will restrain himself, be without greed and grasping, and ultimately eliminate them, just as cutting off the top of a palm tree will prevent it from growing again in the future. O youth, you should know that this is called a bodhisattva being endowed with bodily restraint.

"O youth, in the past, countless, innumerable, vast, immeasurable, boundless, inconceivable kalpas ago, there was a buddha named Jñānaprabhāsa Tathāgata, Arhat, Perfectly Awakened One, Perfect in Knowledge and Conduct, Well-Gone, Knower of the World, Unsurpassed Person, Tamer of Men, Teacher of Devas and Men, Buddha, Bhagavān, who lived in the world for sixty billion years.

"At that time, there was a king named Viveśacintin, who, together with his retinue of eighty billion people, went to where Jñānaprabhāsa Tathāgata was, bowed his head at the Buddha's feet, circumambulated him three times to the right, and then sat to one side.

"At that time, Jñānaprabhāsa Tathāgata immediately spoke a gāthā about bodily restraint:

"'Just as space is free from defilement,
Pure by nature, ultimately pure;
Bodily restraint is also like this,
Not to be explained by sound.

"'Sound and space are unknowable,
These two are of the same characteristic.
It is said that space has no characteristics,
Those characteristics are the same as bodily restraint;

"'If one knows that the precepts have only one characteristic,
One will then be fully endowed with the precepts.
The nature of wisdom is unborn; the object is also quiescent,
In the true undefiled state, conceptualisation is exhausted,

"'There is no attachment or desire,
No thirst for wealth or sensual pleasures.
If one does not see the faults of existence,
One will not be able to know bodily restraint;

"'If one can know the undefiled precepts,
One will then have no more rebirth.
One should know that the arhat's Dharma is like this,
Not known by tīrthikas.

"'Fearful of the three realms,
Not greedy for wealth and possessions,
Not aspiring to royal status or wealth,
One can be fully endowed with bodily restraint;

"'I now explain the meaning of bodily restraint,

Vocalised teachings cannot explain this meaning.
If one can know the mother of this Dharma,
One will always abide in bodily restraint;

"'The wise delight in this meaning-mother,
Because I am delighted by this meaning, I explain it.
Far from non-meaning, the true meaning,
This is always called abiding in bodily restraint;

"'What meaning is spoken of in the buddhas'
Dharma?
How can one know this meaning well?
If one can know the meaning of correspondence,
That is called abiding in bodily restraint.

"'If one observes the signless,
All are selfless, empty and nonexistent,
That person is not called one without precepts,
Because that person cultivates the reality limit.

"'Observing all existence as non-existent,
This person always abides in the non-existent limit;
Not attached to any existence or non-existence,
This person can realise the formless concentration.

"'If a person knows the Dharma of no-self,
The self-nature is empty, without essence or
existence,
This person is not called one without precepts,
Because they have already realised the truth and are
certain.

"'If a person can know the emptiness of the five
aggregates,
The quiescence and extinction of dharmas without
a self,
They are then called one who upholds precepts,
Their body no longer engages in unwholesome
karma.

"'There is no one who takes up precepts and grasps
at characteristics,
Who clings to the notion of a self and is attached
to it.
If one grasps at the characteristics of form and
clings to a person,
One gives rise to desire and has no precepts.

"'If one constantly studies and practices the reality
limit,
This person ultimately realises the true and
wondrous emptiness.
They will not give rise to desire again,
And will not fall into unwholesome paths due to
lack of precepts.

"'[For such an one], Ants can then move through
space,
Mount Sumeru, which is firm and stable, can also
be moved.
If one skillfully studies the true Dharma,
The wondrous forms of the devas cannot move
them.

"'One can paint space with coloured pigments,
And one can hold space in one's hand.
All the desires and attachments of the māras
Cannot move them.

"'One can grasp the sound of an echo,
And a large stone can float on water.
Those who study and practice precepts in this way
No one can know their thoughts.

"'All the various sounds in the world
Can be stored inside a box.
Those who abide in such precepts
No one can know where they abide.

"'Clouds, thunder, lightning,
The light of the sun and moon can all be grasped.
Those who abide in precepts
No one can know their body's nature.

"'The wind wheels in the four directions
Can be bound with nets and snares.
Those who abide in precepts
No one can know their body's size.

"'Those who abide in controlling the mind,
Are not within the realm of sentient beings.
Those who skillfully cultivate bodily restraint
Are like space, untainted by anything.

"'In the four directions, the path of the wind,
The traces of birds in the sky can still be seen,
Their bodies immeasurable,
And their mental activities challenging to conceive.

"'If one abides in bodily restraint like this,
They have no faults or unwholesomeness at all.
They are far removed from the mass of afflictions,
Because of studying bodily restraint like this.

"'Abiding in the pure and tranquil samādhi,
They are not harmed by swords or fire.
Their bodies cannot be grasped
Because they always study and practice bodily restraint.

"'Those who abide like this have no fear,
Their minds are not agitated or jealous.
They are far removed from all calamities and difficulties
Because they study and practice bodily restraints like this.

"'They are not afraid of swords, weapons, or
poison,
And they are not scared of the calamities of water
or fire.
They are far removed from all calamities and difficulties
Because they study and practice bodily restraints
like this.

"'They are not afraid of hail, thieves,
Or any poison or harm.
Because they are free from all notions of self,
Being free from notions, they have no fear.

"'Being free from fear and terror,
With a fearless mind that is unmoving,
With an unmoving mind, fearless,
The hordes of māras cannot frighten them.

"'If one explains, illuminates, and reveals
Bodily restraint for bodhisattvas,
If one studies and practices bodily restraint,
The hordes of māras will not be able to disturb
them;

"'If one wishes to know the Dharma of the
buddhas,
One should know that there is no limit to it.
If one studies and practices bodily restraint,
This person can become a stupa for the three
realms;

"'If one wishes to know this Buddha-Dharma,
The inconceivable assembly of the quiescent,
If one studies and practices bodily restraint,
Their practice will be firm, and they will quickly
attain buddhahood;

"'If one wishes to attain the Dharma of the Great
Sage,
The inconceivable ten powers of the Buddha,
If one studies and practices bodily restraint,
Cultivating the Buddha's powers will not be
complicated;

"'The eighteen supreme and unsurpassed dharmas,
In which the buddhas and tathāgatas abide,
If one studies and practices bodily restraint,
Attaining these dharmas will not be complicated;

"'The seven branches of awakening, the treasures,
And the supernormal powers, eloquence, and so
forth,
If one studies and practices bodily restraint,
Attaining those wonderful fruits will not be
complicated;

"'The four immeasurables, the four dhyānas,
And the three doors of liberation,
The peaceful and tranquil contemplations and
quiescence,
Abiding in bodily restraint will not be complicated;

"'The four foundations of mindfulness and the right
efforts,
The five faculties and five powers of the Great Sage,
And also the eightfold noble path, the holy
treasures,
Abiding in bodily restraint will not be complicated;

"'The other dharmas of the buddhas,
Inconceivable and immeasurable,
Attaining these dharmas will not be difficult,
By studying and practising bodily restraint.'

"Having heard about bodily restraint,
This king attained the supreme benefit.

Joyful and elated, he loved them,
And then left home to enter the Buddha's Dharma.

"Having left home for ten billion years,
Practising the supreme pure Brahma conduct,
Consistently practising the four brahma abodes,
Benefiting the world's devas and humans.

"Having well cultivated the pure brahma abodes,
He then attained this supreme bodily discipline,
And also saw the koṭis of the buddhas in the ten directions,
Due to practising this bodhi conduct.

"Having left home in that supreme Dharma,
Practising the supreme pure Brahma conduct,
Endowed with much learning and wondrous eloquence,
He was called a wise, great Dharma teacher.

"Upholding the precepts without any leaks or flaws,
His body of precepts is pure, without any defilement.
That is to say, the holy precepts, the precepts without outflows—
Know that the sacred precepts are permanent.

"O youth! When I cultivated bodhi in the past,
At that time, I manifested as King Viśeṣacintin,
Do not doubt that he was a different person—
Know that it was my body.

"O youth! You should follow and learn,
Abiding in this supreme bodily discipline,
And widely proclaim it for the koṭis of beings—
Before long, you will also attain it as I have.

"Therefore, O youth, bodhisattvas should practice pure bodily actions. Why is that? Bodhisattva mahāsattvas, who practice pure

actions, are not afraid of falling into the hells, animal realms, realms of hungry ghosts, or the realm of Yama. They are also not afraid of the eight difficulties, the suffering of the five realms, or water, fire, the five weapons, poison, kings, thieves, lions, tigers, leopards, wolves, rhinoceroses, elephants, bears, or any other vicious beasts or poisonous insects that eat flesh. They are also not afraid of difficulties from humans or non-humans.

"O youth! Bodhisattva mahāsattvas who practice pure bodily actions, who wish to lift this cosmos of three thousand worlds with their palms, either one tāla tree high or up to ten tāla trees high, can lift it as they wish.

"O youth! Bodhisattva mahāsattvas who practice pure bodily actions can reach the other shore of supernormal powers. By the power of the merit and virtue of their supernormal powers, they can attain the concentration of detachment, purity, and tranquillity. Relying on this concentration, they reach the unobstructed eye of all worldly realms. What are supernormal powers? They are the ability to freely manifest power according to one's recollection, without obstruction, and accomplish whatever one wishes. This is called supernormal powers.

"Furthermore, O youth, bodhisattva mahāsattvas who abide in supernormal powers can perform various supernormal feats, such as one becoming many, many becoming one, disappearing and reappearing at will, passing through stone walls and mountains without obstruction like the wind through space, sitting cross-legged in the air like a flying bird, walking on water as if on land, emerging from and submerging in the ground as if in water, emitting smoke and flames from the body like a great fire, being able to touch the sun and moon with their great majestic virtue, and being able to create a great body at will, up to the Brahmā Heaven."

At that time, the Bhagavān spoke a verse, saying:

"With supernormal powers, freely travelling to the
ten directions,
At all stone walls and mountains,
One can pass through them as one pleases without
obstruction;
Just like a flying bird going with the wind,

"Walking on the earth as if on water,
Emerging and submerging freely, without
obstruction;
Wandering in the water without sinking,
Just like walking on solid ground;

"One body can manifest as a thousand bodies,
Many immeasurable bodies can become one;
One can manifest various colours as one pleases,
The wise do so to ferry sentient beings;

"Wandering in the sky like a flying bird,
The body emits smoke and flames like a fire-heap;
One can also cause one's body to flow out
Pure, cool, fragrant, and sweet water.

"The wise can sit cross-legged on this ground,
And are able to touch the sun and moon with their
hands;
In a single thought-moment, one can go to the
Brahmā Heaven,
And expound the supreme Dharma for the Brahmā
assembly;

"When the Brahmā assembly of a thousand koṭis
hears the Dharma,
They joyfully seek the unsurpassed and attain the
benefits;
One can also go to other superior heavenly realms,
And expound the supreme Dharma for them.

"When one wishes to expound the Dharma,
One can shake the great cosmos of three thousand
worlds;
And cause immeasurable koṭis of buddha-realms
To be filled with subtle sounds.

"O youth! Therefore, a bodhisattva should train in pure bodily conduct. Why is that? A bodhisattva mahāsattva who practices

pure bodily conduct, with the pure divine ear surpassing human hearing, hears sounds—whether in the hells, the animal realm, the realm of Yama, among the devas, or among humans, whether near or far—this is called the divine ear superknowledge.

"Furthermore, O youth, a bodhisattva should train in pure bodily conduct. Why is that? A bodhisattva mahāsattva who practices pure bodily conduct is always able to know the minds of others: a mind with desire he knows as having desire, a mind without desire he knows as without desire; a mind with anger he knows as having anger, a mind without anger he knows as without anger; a mind with delusion he knows as having delusion, a mind without delusion he knows as without delusion; a mind with grasping he knows as having grasping, a mind without grasping he knows as without grasping; a mind with inverted thoughts he knows as having inverted thoughts, a mind without inverted thoughts he knows as without inverted thoughts; a small mind he knows as small, a great mind he knows as great; a pure mind he knows as pure, an impure mind he knows as impure; an immeasurable mind he knows as immeasurable, a limited mind he knows as limited; a concentrated mind he knows as concentrated, a distracted mind he knows as distracted; a mind in samādhi he knows as in samādhi, a mind not in samādhi he knows as not in samādhi; a superior mind he knows as superior, an inferior mind he knows as inferior; a liberated mind he knows as liberated, an unliberated mind he knows as unliberated; a mind of one beyond training he knows as one beyond training, a mind of one in training he knows as one in training. O youth, this is called a bodhisattva's true knowledge of the minds of other beings.

"Furthermore, O youth, a bodhisattva should train in pure bodily conduct. What is a bodhisattva's pure bodily conduct? It is called the knowledge of various past lives, whether one life, two lives, three lives, up to ten lives, twenty lives, thirty lives, a hundred lives, a thousand lives, ten thousand lives, a hundred thousand lives, a million lives, ten million lives, a hundred million lives, a billion lives, and so on; it is also the knowledge of one kalpa, a hundred kalpas, up to a thousand kalpas, ten thousand kalpas, a hundred thousand kalpas, a million kalpas, ten million kalpas, a hundred million kalpas, a billion kalpas, and so on; it is the knowledge of the formation of kalpas, the destruction of kalpas, and the formation

and destruction of kalpas; it is the knowledge of the formation and destruction of kalpas up to immeasurable kalpas; it is the knowledge of the names, clans, births, food, long and short lives, long and short abodes, and the end of life of beings in those kalpas; it is the knowledge of the suffering and happiness experienced by those beings; it is the knowledge of the passing away from one place and being born in another, and the passing away from another place and being born in this place; it is the knowledge of their appearances and countries. This is called a bodhisattva's knowledge of past lives.

"Furthermore, O youth, a bodhisattva should cultivate pure bodily conduct. What is a bodhisattva's pure bodily conduct? It is the purity of the divine eye, surpassing the human eye, seeing beings passing away and being born, whether of good or bad appearance, going to a good or bad realm, abiding in a good or bad realm, experiencing suffering or happiness, being superior or inferior, according to their own actions. These beings, having performed bodily, verbal, and mental unwholesome actions, slandering the sages, and having wrong views as the cause, upon the destruction of the body, after death, fall into hell. These beings, having performed bodily, verbal, and mental good actions, not slandering the sages, and having right views as the cause, upon the destruction of the body, after death, go to a good place and are born in the heavens. O youth, this is called the purity of the divine eye, surpassing the human eye, seeing beings passing away and being born, whether of good or bad appearance, going to a good or bad realm, abiding in a good or bad realm, experiencing suffering or happiness, superior or inferior, according to their own actions. This is called the divine eye.

"Furthermore, O youth, a bodhisattva who cultivates pure bodily conduct, with a single moment of wisdom corresponding to the three times, should know, see, attain, realise, and fully understand all that is to be known, seen, attained, realised, and fully understood. What are those dharmas? They are: ignorance as a condition for formations, formations as a condition for consciousness, consciousness as a condition for name and form, name and form as a condition for the six sense bases, the six sense bases as a condition for contact, contact as a condition for feeling, feeling as a condition for craving, craving as a condition for grasping, grasping

as a condition for existence, existence as a condition for birth, birth as a condition for old age, death, sorrow, lamentation, pain, and distress. One should know, see, attain, realise, and fully understand the twelve links of dependent origination. Thus, with the cessation of ignorance, formations cease; with the cessation of formations, consciousness ceases; with the cessation of consciousness, name and form cease; with the cessation of name and form, the six sense bases cease; with the cessation of the six sense bases, contact ceases; with the cessation of contact, feeling ceases; with the cessation of feeling, craving ceases; with the cessation of craving, grasping ceases; with the cessation of grasping, existence ceases; with the cessation of existence, birth ceases; with the cessation of birth, old age, death, sorrow, lamentation, pain, and distress all cease. One should also know, see, attain, realise, and fully understand the four noble truths."

At that time, the Bhagavān spoke a verse, saying:

"The Bodhisattva has already shown
The sequence of spiritual powers,
Abiding in the samādhi,
Able to arrive at will.

Having well cultivated the ear faculty,
Attaining inconceivable divine hearing,
The ear can hear
The Dharma taught by the Guide.

Able to know the minds of sentient beings,
With desire and without desire,
With anger and without anger,
With delusion and without delusion.

Understanding past events,
The places where one has lived in the past,
In the kalpas of a thousand koṭis,
Wisdom can illuminate and penetrate.

Having well cultivated the eye faculty,

Attaining inconceivable divine vision,
With the eye-seeing sentient beings,
Dying here and being born there.

In a single thought, able to know
The thoughts of all sentient beings,
Thus, fully understanding and knowing:
That wisdom is inconceivable.

"O youth! What is verbal restraint? If bodhisattva mahāsattvas accomplish verbal restraint, they will attain the inconceivable sixty kinds of unobstructed, pure, and incredible voices of the Buddha. This is called verbal restraint.

"Furthermore, O youth, if bodhisattva mahāsattvas who have perfected verbal restraint speak, people will all believe and accept it. This is called verbal restraint.

"Furthermore, O youth, bodhisattva mahāsattvas who have perfected verbal restraint will attain the thirty-two marks of a great person and the ten powers of the Tathāgata - namely, the power of knowing what is possible and what is not, the power of knowing the causes and conditions of the past, future, and present actions and realms of all sentient beings, the power of knowing the afflictions and non-afflictions of all dhyānas, liberations, samādhis, and samāpattis, the power of knowing the life spans and differences in faculties of other sentient beings, the power of knowing the various immeasurable desires of sentient beings, the power of knowing the various immeasurable natures of sentient beings, the power of knowing all paths leading to all places, the power of knowing past lives, the power of knowing the birth and death of all sentient beings, and the power of knowing the exhaustion of outflows.

"Furthermore, O youth, if bodhisattva mahāsattvas who have perfected verbal restraint can attain the four fearlessnesses and the eighteen exclusive dharmas of the Buddha, this is called perfecting verbal restraint.

"Furthermore, O youth, if bodhisattva mahāsattvas who have perfected verbal restraint attain the three doors of liberation and the four abodes of Brahmā, this is called perfecting verbal restraint.

"Furthermore, O youth, bodhisattva mahāsattvas who have perfected verbal restraint, in brief, attain the four foundations of

mindfulness, the four right efforts, the four bases of supernormal power, the five faculties, the five powers, the seven factors of awakening, and the eightfold noble path. This is called bodhisattvas perfecting verbal restraint.

"Furthermore, O youth, if bodhisattva mahāsattvas who have perfected verbal restraint attain the abode of great compassion, the abode of great equanimity, the awakening of peace, and the awakening of tranquillity, this is called bodhisattvas perfecting verbal restraint.

"Furthermore, O youth, if bodhisattva mahāsattvas who have perfected verbal restraint attain the abandonment of false speech, divisive speech, harsh speech, and idle talk, and do not utter coarse words to parents, teachers, or elders, and bodhisattvas altogether abandon all unwholesome speech. They truly understand that such speech is like an echo, a dream, an illusion, a magical creation, a mirage, and a shadow. They do not grasp, discriminate, grasp at, or cling to such echoes, sounds, and so forth up to shadows. This is called bodhisattvas perfecting verbal restraint.

"O youth! Bodhisattva mahāsattvas who have perfected verbal restraint attain all the Buddha's speech, all the Buddha's supernormal powers, and all the Buddha's spiritual powers."

At that time, the Bhagavān spoke a verse, saying:

"If one is in accord with verbal restraint,
One will certainly attain
The unobstructed wisdom of all dharmas.
This is called being endowed with verbal restraint.

"If one is in accord with verbal restraint,
One will attain the thirty-two marks of a great
person,
Attain the ten powers and unique qualities of a
buddha.
This is called being endowed with verbal restraint.

"If one is in accord with verbal restraint,
One will be able to attain all the buddha-dharmas.

That is to say, as I have already explained, the
buddha-dharmas.
This is called being endowed with verbal restraint.

"If one is in accord with verbal restraint,
One will be able to attain the Brahmā abodes and
eloquence,
And attain the inconceivable and rare dharmas.
This is called being endowed with verbal restraint.

"If one is in accord with verbal restraint,
One will attain the four foundations of mindfulness
and right effort,
And be endowed with the four bases of super-
normal power, faculties, and powers.
This is called being endowed with verbal restraint.

"If one is in accord with verbal restraint,
One will attain great equanimity and fearlessness,
And attain the pure abode of great compassion.
This is called being endowed with verbal restraint.

"If one is in accord with verbal restraint,
One will be able to attain pure and peaceful
awakening,
And attain the tranquillity of contemplation and so
forth.
This is called being endowed with verbal restraint.

"If one is in accord with verbal restraint,
One will be far removed from false speech, divisive
speech,
And also from harsh speech and idle chatter.
This is called being endowed with verbal restraint.

"If one is in accord with verbal restraint,
One will never slander the true Dharma,
And will not disparage the Tathāgata.
This is called being endowed with verbal restraint.

"If one is in accord with verbal restraint,
One will not speak unlawfully or harshly
To one's parents, teachers, or elders.
This is called being endowed with verbal restraint.

"If one is in accord with verbal restraint,
One will never give rise to any faults of speech.
One will be able to abandon them completely
without remainder.
This is called being endowed with verbal restraint.

"If one is in accord with verbal restraint,
One will be able to know that language is like an
echo,
And that sounds are like a dream.
This is called being endowed with verbal restraint.

"Knowing that there is no self, no soul,
And that dependent origination is false, like a
dream,
And being able to know that language is like this,
This is called being endowed with verbal restraint.

"The truth of cessation is unreal, like a dream,
And the essence of nirvāṇa is like the nature of a
dream.
If bodhisattvas know this to be so,
This is called being endowed with verbal restraint.

"Other languages cannot be attained,
There is no discrimination, no attachment,
No grasping or clinging.
This is called being endowed with verbal restraint.

"What is the meaning of 'mental restraint'? If bodhisattva mahāsattvas are endowed with mental restraint, they attain all buddha-dharmas, all supernormal powers, and the immovable liberation of mind. If bodhisattva mahāsattvas are endowed with

mental restraint, they attain the vajra samādhi. This is called the accomplishment of mental restraint.

"Furthermore, O youth, if bodhisattva mahāsattvas are endowed with mental restraint, they attain blazing light. This is called being endowed with mental restraint. If bodhisattva mahāsattvas are endowed with mental restraint, they attain sixty beautiful and wonderful voices. This is called being endowed with mental restraint.

"Furthermore, O youth, if bodhisattva mahāsattvas are endowed with mental restraint, they attain the thirty-two marks of a great person, the ten powers, the four fearlessnesses, the four unobstructed knowledges, and the eighteen exclusive dharmas. This is called being endowed with mental restraint.

"Furthermore, O youth, bodhisattva mahāsattvas who are endowed with mental restraint attain the three doors of liberation, namely emptiness, signlessness, and wishlessness. This is called being endowed with mental restraint.

"Furthermore, O youth, bodhisattva mahāsattvas who are endowed with mental restraint attain the four immeasurables, namely great kindness, great compassion, great joy, and great equanimity. This is called being endowed with mental restraint.

"Furthermore, O youth, bodhisattva mahāsattvas who are endowed with mental restraint attain the four foundations of mindfulness, the four right efforts, the four bases of supernormal power, the five faculties, the five powers, the seven factors of awakening, and the eightfold noble path. This is called being endowed with mental restraint.

"Furthermore, O youth, if bodhisattva mahāsattvas are endowed with mental restraint, they attain abiding in great compassion, abiding in great equanimity, peaceful awakening, tranquil awakening, benefit, dignified conduct, and supreme practice. This is called being endowed with mental restraint.

"Furthermore, O youth, If bodhisattva mahāsattvas abandon wrong views and do not associate with them, eliminate anger and do not associate with it, eliminate stinginess and do not associate with it, abandon laziness and do not associate with it, do not give rise to deceitful minds, greedy minds, angry minds, or deluded minds toward parents, teachers, or elders, and do not associate with them, do not

abandon the mind of awakening, do not abandon the mind of faith and joy, and leave entirely all other unwholesome thoughts and do not associate with them, this is called being endowed with mental restraint.

"Knowing that all dharmas are like illusions, dreams, magical creations, flames, echoes, and reflections, without going or coming, and also knowing that suffering is like a dream, selflessness is like a dream, impermanence is like a dream, the absence of sentient beings is like a dream, emptiness is like a dream, with no attainment, no discrimination, no attachment, no clinging, and no grasping, O youth! This is called bodhisattvas being endowed with mental restraint.

"If bodhisattva mahāsattvas are endowed with the pure Dharma of mental restraint, they will be far removed from all difficulties, attain the inconceivable dharmas of all buddhas, attain all the supernormal powers of the buddhas, and attain the immovable liberation of mind. O youth! This is called being endowed with mental restraint."

At that time, the Bhagavān spoke a verse, saying:

"Listen single-mindedly, without distraction,
The mental restraint spoken of is pure and
immaculate.
Having heard the Dharma, one gives rise to
practices,
And will swiftly awaken to bodhi.

"The wise, if they uphold the mental restraint,
Are supremely tranquil and immovable.
The Buddha's teachings are inconceivable and
unprecedented.
This is called the purity of the mental restraint.

"The wise, if they uphold the mental restraint,
Attain liberation of the mind and are always
immovable.
Attaining the supreme vajra samādhi.
This is called the purity of the mental restraint.

"The wise, if they can give rise to this,
Expounding it widely according to their wishes for
the benefit of all;
Attaining the sixty subtle voices.
This is called the purity of the mental restraint.

"For the wise, the mental restraint is supreme,
Attaining the thirty-two marks of a great person;
Attaining the ten powers and virtues of the Buddha.
This is called the supreme mental restraint.

"The wise, if they uphold the mental restraint,
Attaining eloquence, fearlessness,
Attaining the supreme, rare, inconceivable Dharma.
This is called the supreme mental restraint.

"The wise, if they uphold the mental restraint,
Attaining the four foundations of mindfulness and
the supernormal powers,
And also the right efforts, faculties, and powers.
This is called the supreme mental restraint.

"The wise, if they uphold the mental restraint,
Are able to attain the pure seven factors of
awakening,
And also the eightfold noble path.
This is called the supreme mental restraint.

"The wise, if they uphold the mental restraint,
Attaining the supreme great dwelling of renun-
ciation,
And the great dwelling of compassion, are pure and
immaculate.
This is called the supreme mental restraint.

"The wise, if they uphold the mental restraint,
Attaining the peaceful and pure awakening,
Attain the virtues of the awakening of detachment.
This is called the supreme mental restraint.

"The wise, if they uphold the mental restraint,
Not dwelling with any wrong views,
Never give rise to ignorance and anger.
This is called the purity of the mental restraint.

"If one can fully possess the mental restraint,
Even for a short while, not being deceitful,
Not being deceitful toward parents, teachers, and
the like,
This is then said to be the purity of the mental
restraint.

"The wise, if they fully possess the mental restraint,
Forever rid of greed, anger, and so forth,
And also cut off the dharma of ignorance,
This is then said to be the supreme mental restraint.

"The wise, if they fully possess the mental restraint,
Constantly not abandoning the aspiration for bodhi,
With a mind of faith that is never destroyed,
This is then said to be the supreme mental restraint.

"The wise, if they fully possess the mental restraint,
All the faults and unwholesomeness—
Far removed from them, not dwelling with them,
This is then said to be the supreme mental restraint.

"The mind can enter into the Dharma of illusion,
Like a dream, a mirage, and so forth,
Also, like a light and shadow, an echo,
This is then said to be the supreme mental restraint.

"Knowing the affairs of suffering and affliction to
be like a dream,
And also impermanent, empty, and selfless,
The mind can know this,
This is then said to be the supreme mental restraint.

"Knowing there are no sentient beings, no soul,

Awakening to the causes and conditions as
revolving,
Coming from nowhere, going nowhere,
This is then said to be the supreme mental restraint.

"Searching for that mind, nothing is found,
Also, no discrimination, no attachment,
No grasping, no clinging,
This is then said to be the supreme mental restraint.

"The ultimate truth is like a dream,
Seeing and knowing nirvāṇa is also thus,
The wise, if they understand the mind like this,
This is then said to be the supreme mental restraint.

"O youth! What is pure karma? It is seeing the three realms as a dream, being disenchanted with them, and not giving rise to craving. This is called pure karma.

"What is transcending all clinging? It is knowing the aggregates, sense bases, and sense fields to be like illusions and thus being free from them.

"What is understanding the aggregates? It is realising that the aggregates are like mirages.

"What is attaining equality in the sense fields? It is knowing the sense fields to be like magical creations and abandoning them.

"What is eliminating the sense bases? It is knowing the sense bases to be like reflections and abandoning them.

"What is cutting off thirst and craving? It is having no clinging to any dharmas.

"What is attaining the acceptance of non-arising? It is not attaining anything in any dharmas.

"What is knowing all karmas? It is generating diligence to eliminate all suffering.

"What is revealing the causes? It is that the aggregates are like echoes, without arising.

"What is not destroying the fruits? It is that the fruits of karma are like dreams and cannot be destroyed.

"What is directly seeing all dharmas? It is attaining the acceptance of non-arising in all dharmas.

"What is cultivating the path? It is not cultivating anything in any dharmas.

"What is encountering the buddhas? It is being endowed with the precepts and practices of all buddhas.

"What is sharp wisdom? It is attaining the acceptance of non-arising in all dharmas.

"What is entering the inclinations of all beings? It is knowing the differences in the faculties of all beings before and after.

"What is attaining the wisdom of the Dharma? It is not attaining anything in any dharmas.

"What is unobstructed wisdom of eloquence? It is being able to penetrate the true principles of the Dharma.

"What is the wisdom of knowing the differences in written characters? It is knowing the differences in the three kinds of languages.

"What is transcending all things? It is realising that there are no things.

"What is knowing sounds? It is entering the wisdom of sounds, being like echoes.

"What is attaining joy? It is not attaining anything in any dharmas, being free from suffering and distress, abandoning the heavy burden, and achieving liberation.

"What is obtaining love and joy? It is to bring joy to beggars, knowing the benefits of giving at the right time.

"What is the mind that is disciplined and upright? It is to understand the four noble truths.

"What is upright deportment? It is to discipline the body.

"What is being free from angry expressions? It is to eliminate all afflictions of anger.

"What is always having a pleasant countenance? It is to live in peace with good precepts.

"What is beautiful and wonderful speech? It is to speak of beneficial matters to others.

"What is first speaking words of comfort? It is to first say 'Welcome!' and quickly rise to greet.

"What is not being lazy? It is not abandoning diligence.

"What is respecting and honouring elders? It is respecting and fearing elders as if they were good friends.

"What is making offerings to elders? It is following their instructions.

"What is being content with what one has? It is not being attached to any material things.

"What is seeking the pure Dharma without weariness? It is accumulating all wholesome dharmas.

"What is pure livelihood? It is being content with whatever one obtains. If one is not content, one will give rise to deceit, boasting, deception, instigating others, and seeking profit through profit. One abandons all these things.

"What is not abandoning the practice of dwelling in remote places? It is not abandoning diligence, delighting in remote places, forests, caves, and valleys, loving the Dharma, not associating with householders or monastics, not being attached to material gain, eliminating thirst and desire, and receiving the joy of meditative concentration.

"What is knowledge of the stages of dwelling? It is the knowledge of the stages of dwelling of the fruits of the śrāvaka, pratyekabuddha, and bodhisattva.

"What is not forgetting mindfulness? It is mindfulness of impermanence, suffering, emptiness, and non-self.

"What is attaining skilful means in the aggregates? It is knowing the distinctions of the aggregates, sense bases, and sense fields, yet having no attainment.

"What is attaining supernormal powers? It is attaining the four bases of supernormal power and being able to perform transformations.

"What is eliminating afflictions? It is removing greed, anger, and delusion.

"What is eliminating habitual tendencies? It is being disgusted with past foolish practices and not delighting in the stages of the śrāvaka and pratyekabuddha.

"What is increasingly superior practice? It is being able to arouse the powers, fearlessness, and four unobstructed eloquences of the Tathāgata.

"What is cultivating causes? It is eliminating hatred and love.

"What is knowing the means of committing offences? It is knowing the prātimokṣa, the vinaya, and the precepts.

"What is eliminating remorse and distress? It is sincerely

repenting of all offences, not committing them again, and cultivating wholesome dharmas.

"What is eliminating attachment? It is uprooting the branches of thirst and desire in the three realms, and causing the wholesome that has not yet arisen to arise and the wholesome that has arisen not to be lost.

"What is transcending all existences? It is not grasping or clinging to the three realms.

"What is understanding past lives? It is remembering past events.

"What is having no doubt about the fruits of karma? It is being free from the views of eternalism and nihilism.

"What is contemplating the Dharma? It is contemplating the true Dharma.

"What is cultivating much learning? It is cultivating and upholding the teachings of the śrāvakas, pratyekabuddhas, and bodhisattvas.

"What is attaining swift wisdom? It is contemplating the wisdom of non-arising as being like a dream.

"What is delighting in wisdom? It is always cultivating wisdom.

"What is penetrating wisdom? It is giving rise to supreme, perfect awakening.

"What is attaining the stage of discipline? It is the practice and training of bodhisattvas.

"What is being like a mountain? It is not abandoning the mind of awakening.

"What is unshakable? It is being free from discrimination and not being swayed by afflictions.

"What is not agitated? It is having no clinging to any characteristics.

"What is the characteristic of non-retrogression? It is not being deficient in the six perfections and always seeing the buddhas of other realms.

"What is giving rise to good dharmas? It is approaching supreme, perfect awakening.

"What is being disgusted with unwholesome karma? It is upholding the precepts and not giving rise to unwholesome again.

"What is not engaging in afflictions? It is not giving rise to ignorance, craving for existence, or anger.

"What is not abandoning the precepts? It is believing in cause and effect and respecting the Tathāgata.

"What is discerning the various dhyānas? It is knowing the mind and its mental activities and skillfully attaining single-pointedness.

"What is knowing the inclinations of all beings? It is knowing the differences in their faculties.

"What is the wisdom of knowing the various realms of rebirth? It is knowing the differences in the five realms.

"What is boundless wisdom? It is naturally knowing worldly and supramundane dharmas.

"What is the wisdom of knowing the sequence of speech? It is being able to know the Tathāgata's skilful and hidden teachings.

"What is abandoning worldly concerns? It is physically and mentally distancing oneself and going forth.

"What is not delighting in the three realms? It is seeing their faults as they truly are.

"What is not having a lesser aspiration? It is not abandoning the aspiration for bodhi, even when entering meditative absorption.

"What is not clinging to any dharmas? It is abandoning attachment to all dharmas.

"What is upholding the true Dharma? It is protecting the sūtras of the Buddha. This is called upholding the true Dharma.

"What is guarding the true Dharma? It is subduing all beings who slander the Dharma with the Dharma. This is called guarding the Dharma.

"What is believing in the fruits of karma? It is being ashamed and disgusted with unwholesome karma and cultivating good dharmas.

"What is knowing the skilful means of the Vinaya? It is knowing the nature of offences and non-offences and knowing the nature of offences and non-offences.

"What is the elimination of all disputes? It is to abandon all kinds of noise.

"What is non-opposition? It is not to delight in all worldly speech.

"What is the ground of patience? It is to be patient with the afflictions of body and mind.

"What is the acceptance of patience? It is to abandon all coarse

and unwholesome speech by others, and to be patient without diminishing.

"What is the selection of the Dharma? It is to know the distinctions of the aggregates, sense bases, and sense fields, to know the impure and pure aids to the path, and to have no attainment in those dharmas.

"What is skilful means in determination? It is to have nothing to say about all dharmas.

"What is the wisdom that distinguishes the meanings of phrases? It is to penetrate all dharmas.

"What is the skilful wisdom that gives rise to the phrases of the Dharma? It is to teach the true Dharma.

"What is the wisdom that distinguishes meaning and non-meaning? It is to know that the nature of dharmas is neither increasing nor decreasing.

"What is the wisdom of the past? It is the wisdom of causes.

"What is the wisdom of the future? It is the wisdom of conditions.

"What is the wisdom of equality in the three times? It is to know that all things and dharmas are without distinction, and to abide in the Dharma of no-things.

"What is the wisdom that distinguishes the three times? It is to have no attainment in the dharmas of the three times, and to have no thought.

"What is the abiding of the mind? It is not to attain the mind.

"What is the abiding of the body? It is the mindfulness of the body, which is the abiding of the body.

"What is the protection of deportment? It is that deportment is not confused.

"What is the non-destruction of deportment? It is to conceal good deeds.

"What is the non-discrimination of deportment? It is to be free from the unwholesome mind of desire.

"What is the uprightness of the faculties? It is to contemplate the meaning of the Dharma, to speak following it, to know the right time, and to teach the true Dharma as it is.

"What is the wisdom of worldly truth? It is to know the past and future dharmas, which is worldly wisdom.

"What is the abandonment of liberation? It is to give away all possessions without concealment or stinginess.

"What is the outstretched hand of giving? It is to be of the same precepts.

"What is the absence of stinginess? It is to give with faith.

"What is shame? It is to be ashamed of all violence and the unwholesome.

"What is modesty? It is to be ashamed of all foolishness and harm.

"What is the rejection of unwholesome thoughts? It is to know the dharmas of foolishness and to abandon them without associating with them.

"What is not abandoning the practice of austerity? It is to be firm in one's vows without retreating.

"What is upholding faith and righteousness? It is doing as one says.

"What is giving rise to joyful practices? It is contemplating the benefits of wholesome dharmas.

"What is approaching and abiding with the elders? It is abandoning arrogance and leaving behind laziness.

"What is subduing arrogance? It is the non-attainability of self and the absence of clinging.

"What is subduing the mind? It is contemplating all wholesome dharmas and not losing the wisdom of benefits.

"What is the wisdom of encouraging the mind? It is knowing the fruits of diligence and not losing the wisdom of non-loss.

"What is the wisdom of knowing meaning and eloquence? It is penetrating the wisdom of suchness.

"What is understanding wisdom? It is knowing the worldly dharmas and the supramundane dharmas.

"What is the wisdom of distancing oneself from non-wisdom? It is distancing oneself from grasping and clinging to the dharmas of suchness.

"What is entering the wisdom of the mind? It is the wisdom of non-arising and non-ceasing.

"What is the wisdom of skilful means in distinguishing? It is the wisdom of clear and distinct distinctions.

"What is the wisdom of knowing all verbal sounds? It is demonstrating the dharmas of suchness.

"What is knowing the place? It is entering the wisdom of suchness.

"What is the wisdom of skilful means in determining the meaning? It is paying homage to all buddhas, bodhisattvas, and śrāvakas.

"What is abandoning what is not meaningful? It is skillfully transcending all existences.

"What is approaching and associating with good people? It is approaching and associating with the buddhas, bodhisattvas, and śrāvakas.

"What is staying far away from bad people? It is distancing oneself from grasping at self and laziness.

"What is cultivating dhyāna and developing supernormal powers? It is leaving behind the thorns of desire and not abandoning the joy of dhyāna.

"What is not being attached to the taste of dhyāna? It is wishing to leave the three realms.

"What is mastery of supernormal powers? It is abiding in the five supernormal powers and being able to reveal the difficult-to-know Buddha-Dharma for others.

"What is understanding provisional names? It is knowing that names are not ultimate.

"What is understanding the establishment of verbal expressions? It is knowing the worldly names, numbers, and letters.

"What is transcending provisional names? It is knowing the wisdom of non-verbalisation.

"What is leaving the world? It is first observing the faults of the world.

"What is not delighting in fame and profit? It is having few desires by nature.

"What is not being attached to material gain? It is being free from greed and leaving behind unwholesome desires.

"What is not giving rise to anger and resentment upon hearing others' insults? It is understanding the aggregates and sense bases.

"What is not giving rise to joy upon hearing praise of true virtues? It is concealing one's wholesome qualities and virtues, and knowing the faults of material gain.

"What is not seeking respect? It is understanding cause and effect.

"What is not being resentful when not respected? It is not abandoning the mind of dhyāna.

"What is not being angry upon being reviled? It is observing worldly dharmas and realising cause and effect.

"What is not being elated upon hearing praise? It is renouncing the world in pursuit of wholesome dharmas.

"What is not being distressed upon not receiving material gain? It is observing one's past actions.

"What is not associating with worldly people? It is not seeking material support.

"What is not delighting in living together with non-dharmic renunciants? It is associating with those who accord with the Dharma and not associating with those who do not accord with the Dharma.

"What is the avoidance of non-realm places? It is abandoning the five hindrances.

"What is the practice of the realm of abiding? It is cultivating the four foundations of mindfulness.

"What is the accomplishment of the Dharma rituals? It is protecting them.

"What is the avoidance of non-Dharma? It is protecting one's own good Dharma.

"What is not defiling others' families? It is avoiding knowing others' faults.

"What is protecting the Dharma? It is fully seeking the Dharma and practising according to the Dharma.

"What is silence and few words? It is attaining the wisdom of tranquillity.

"What is skilful questioning and answering? It is the wisdom of being able to answer according to the question.

"What is subduing enemies? It is discerning and revealing the true Dharma, and avoiding grasping and attachment.

"What is knowing the time? It is being able to know the time of the year and month.

"What is not being close to fools? It is seeing the faults of foolish dharmas.

"What is not despising the poor and lowly? It is giving rise to an equal mind towards all sentient beings.

"What is quickly giving wealth to the poor and suffering? It is immediately giving wealth and Dharma to those who seek it.

"What is being able to give without hindrance to the poor? It is giving rise to compassion towards those sentient beings and giving away inner and outer things according to their wishes.

"What is rescuing those who break precepts? It is removing the karma of breaking precepts and placing them in pure precepts.

"What is beneficial matters? It is being able to nourish sentient beings.

"What is compassion and wisdom? It is seeing the future suffering and distress of sentient beings.

"What is embracing the Dharma? It is being able to cause sentient beings to enter the true Dharma.

"What is abandoning wealth? It is abandoning the aggregates and giving them wealth.

"What is not accumulating? It is being disgusted with livelihood and seeing the faults of guarding.

"What is praising those who uphold precepts? It is knowing well the rewards of upholding precepts.

"What is reproaching those who break precepts? It is well understanding the faults of breaking precepts.

"What is respectfully serving those who uphold precepts with a sincere mind? It is giving rise to the thought of difficulty in encountering them.

"What is complete abandonment? It is having good faith and joy.

"What is sincerely requesting with superior faith? It is seeking happiness for others and benefiting sentient beings.

"What is practising according to one's words? It is fully having good faith and practising upon hearing.

"What is serving wise bhikṣus? It is asking about good matters.

"What is being able to generate love and joy in conversation with others? It is having the wisdom of realisation and teaching.

"What is wisdom through parables? It is understanding the beginning and end of dharmas through parables.

"What is skilful in the past? It is recognising one's own past lives and having much learning.

"What is taking good roots as the foremost? It is giving rise to superior faith towards bodhi and encouraging others.

"What is skilful means? It is repenting, rejoicing, requesting, and skillfully dedicating all wholesome roots.

"What is cutting off conceptualisation? It is observing all dharmas and seeing all dharmas as dream-like.

"What is also cutting off conceptualisation? It is avoiding inverted conceptualisation.

"What is well-observing matters? It is attaining the wisdom of signlessness.

"What is well explaining the sūtras? It is revealing parables, past events, good and bad dharmas.

"What is distinguishing the truths? It is when ignorance is extinguished, name and form do not arise.

"What is realising liberation? It is when one attains the immovable vajra samādhi, which is non-discriminating.

"What is speaking only one word? It is when one detests tīrthika paths and realises the wisdom of non-arising.

"What is attaining fearlessness? It is knowing the power of the Buddha's teachings.

"What is abiding in the precepts? It is restraining body and speech, the precepts of the Prātimokṣa.

"What is entering samādhi? It is not being defiled by the three realms.

"What is attaining wisdom? It is skillfully attaining effortless wisdom.

"What is delighting in solitude? It is being far removed from the faults of busyness and permanently not abandoning solitude.

"What is liking a few acquaintances? It is having few desires and being content.

"What is an untainted mind? It is entering samādhi and eliminating hindrances.

"What is abandoning views? It is being far removed from grasping and clinging to views.

"What is attaining dhāraṇī? It is displaying the seen dharmas as they are, without forgetting them.

"What is attaining the illumination of wisdom? It is knowing the entrance into self-nature.

"What is a place? It is the place where the mind abides.

"What is abiding? It is abiding in the faith that abides.

"What is practice? It is abiding in the practice of the Dharma of faith.

"What is skilful? It is knowing the path of skilfulness is.

"What is a cause? It is the cause of ignorance, giving rise to all activities.

"What is being in accord? It is being in accordance with the Dharma of liberation.

"What is the Dharma? It is cutting off thirst and craving.

"What is a gate? It is cutting off all faults.

"What is the path? It is the wisdom of impermanence, suffering, emptiness, and no-self.

"What is a ground? It is the ten grounds of non-aspiration.

"What is being far removed from birth? It is cutting off the Dharma of birth.

"What is the ground of wisdom? It is not forgetting wisdom.

"What is abandoning ignorance? It is cutting off delusion.

"What is abiding in wisdom? It is wisdom that has no abode.

"What is the ground of the skilful? It is cultivating the thirty-seven factors of awakening.

"What is the realm of the bodhisattvas? It is practising the six perfections.

"What is being close to good people? It is being close to the buddhas.

"What is being far from bad people? It is being free from the views of tīrthikas.

"What is the teaching of the Tathāgata? It is abiding in the power and wisdom of the Tathāgata, and being naturally liberated.

"What is the stage of the Buddha? It is attaining all good dharmas.

"What is rejoicing in the wise? It is rejoicing in the past, future, and present buddhas, śrāvakas, and pratyekabuddhas.

"What is being reviled by fools? It is being incomprehensible to all fools.

"What is being incomprehensible to the śrāvakas? It is the inconceivable nature of the Buddha's teachings.

"What is the stage of tīrthikas? It is the views and pride of tīrthikas.

"What is being embraced by the Tathāgata? It is being the great physician king, challenging to attain.

"What is quickly attaining the ten powers? It is diligently cultivating skilful means.

"What is being worshipped by all the devas? It is being able to give rise to all happiness.

"What is being bowed to by the Brahmā kings? It is being born from them.

"What is being bowed to by the nāgas? It is being able to cut off all unwholesome realms and views.

"What is being rejoiced in by the yakṣas? It is covering over all unwholesome realms.

"What is being praised by the gandharvas? It is being able to bring about the liberation of joy.

"What is being praised by Rāhula? It is cutting off birth and death.

"What is being practised by the bodhisattvas? It is being able to attain omniscience.

"What is being sought by the wise? It is attaining the stage of non-retrogression.

"What is attaining the unsurpassed wealth? It is attaining the rewards of humans and devas, as well as liberation.

"What is not giving wealth? It is being able to eliminate all afflictions.

"What is the suitable medicine for illness? It is eliminating the afflictions of greed, anger, and delusion.

"What is the treasury of wisdom? It is consistently delighting in cultivating wisdom.

"What is inexhaustible eloquence? It is seeing the wisdom of reality.

"What is being free from sorrow? It is knowing the illusory suffering and abandoning it, because of realising selflessness.

"What is knowing the three realms? It is knowing that the three realms are like dreams and illusions.

"What is the boat that ferries across to the other shore? It is delighting in entering parinirvāṇa, cultivating the wisdom of impermanence, suffering, emptiness, and selflessness.

"What is the boat that ferries across the four streams? It is quickly attaining nirvāṇa.

"What is seeking praise? It is being able to attain the vast Dharma.

"What is praising the Tathāgata's merits? It is saying that he bestows the Dharma medicine of immeasurable merits.

"What is praising the Tathāgata's fame? It is saying that he bestows the liberation of all merits and is a joyful giver.

"What is praising the ten powers? It is saying that he bestows the difficult-to-attain Dharma and is the great Dharma treasure master.

"What is the merit of a bodhisattva? It is to be able to study this sūtra and the Dharma of samādhi.

"What is the pacification of anger through loving-kindness? It is to be able to counteract anger.

"What is compassion? It is to eliminate the suffering and distress of all sentient beings.

"What is joy? It is to give rise to joy towards all sentient beings.

"What is equanimity? It is impartial compassion, able to accomplish what the Buddha accomplishes.

"What is comforting those who practice the Great Vehicle? It is to be able to give them all the buddha-dharmas they desire and satisfy them.

"What is the lion's roar? It is to be able to attain the supreme Dharma.

"What is the path of the Buddha's wisdom? It is to be able to attain the good Dharma without grasping at any good Dharma.

"What is liberating all sentient beings? It is to be able to know how to go from this shore to the other shore.

"What is attaining the wisdom of omniscience? It is to eliminate all unwholesome dharmas and accumulate all wholesome dharmas and liberation.

"What is the bodhisattva's garden? It is to be able to bring joy and happiness to oneself and all sentient beings.

"What is subduing the army of Māra? It is to be able to attain all powers and eliminate all afflictions.

"What is the mantra of peaceful practice? It is to be able to end all suffering and difficulties.

"What is accomplishing auspicious deeds? It is to be able to attain all karmic rewards.

"What is defending against enemies? It is to eliminate all wrong views and grasping views.

"What is subduing enemies? It is to subdue all tīrthikas with the true Dharma.

"What is fearlessness? It is to be able to observe and contemplate all dharmas well.

"What is seeking the power of reality? It is to seek the power of the non-erroneous Dharma.

"What is the first characteristic of the eighteen exclusive dharmas? It is to accomplish all wholesome dharmas.

"What is adorning the Dharma body? It is to attain the adornment of the thirty-two marks.

"What is delighting in liberation? It is to attain the good in the beginning, middle, and end.

"What is being the beloved eldest son? It is to inherit the remaining wealth of the Buddha-father.

"What is fulfilling the Buddha's wisdom? It is to nurture only all wholesome dharmas.

"What is not the stage of a pratyekabuddha? It is to be able to attain the supreme boundless Buddha-Dharma.

"What is a pure mind? It is to be able to eliminate all defilements.

"What is a pure body? It is to eliminate all illnesses.

"What is accomplishing the gate of liberation? It is to observe impermanence, suffering, emptiness, and the cessation of self.

"What is being free from various desires? It is to be able to attain the nectar-like Dharma phrases.

"What is being free from anger? It is to attain great loving-kindness and great compassion.

"What is not the stage of ignorance? It is to attain true wisdom.

"What is the wisdom of the Āgamas? It means the wisdom of knowing all the actions of the world and the world beyond.

"What can give rise to illumination? It is only to remember and head towards all good paths.

"What is cutting off ignorance? It is to extinguish all unwholesome thoughts.

"What is fulfilling liberation? It is to attain the great holy Dharma.

"What is the joy of dhyāna? It is to be able to attain joyful happiness and single-minded concentration.

"What is seeing with the eyes? It is to see the true meaning without seeing anything.

"What are supernormal transformations? It is to cultivate unobstructed dharmas skillfully.

"What is the manifestation of supernormal powers? It is to attain the unobstructed wisdom of all dharmas without discrimination.

"What is the joy of hearing dhāraṇīs? It is to understand all dharmas and be able to head towards the equality of nirvāṇa in all dharmas.

"What is recollection and retention without forgetting? It is the extinction of the self-nature of all mental objects.

"What is the upholding of the Tathāgata? It is to give rise to indestructible merit and wisdom.

"What are the skilful means of a guide? It is to cause others to head towards the great city of peace and happiness.

"What is subtle wisdom like the tip of a hair? It is the difficult to fathom.

"What is difficult to know and difficult to be in accord with? It is not something that has been attained before.

"What is being far removed from words? It is the path of language that cannot be attained.

"What are the sounds that are difficult to know? It is all dharmas that are inconceivable.

"What is the wise being able to know? It is knowing that the Dharma is a priceless treasure.

"What is knowing what is to be known by the wisdom of taming? It is acting according to one's words.

"What is knowing a few desires? It is knowing the faults of having many desires.

"What is vigorous effort? It is knowing not to abandon one's vows.

"What is recollection and retention? It is not losing what one does.

"What is exhausting suffering? It is cutting off greed, anger, and delusion.

"What is the non-arising of all dharmas? It is extinguishing all consciousness and all aspirations.

"What is being able to know all the realms of birth and death

with a single statement? It observes all dharmas as like dreams and illusions, without grasping or attachment."

"O youth, this is called the meaning of explaining the Dharma gate of three hundred phrases.[1] O youth, this is the samādhi of the equality and nondiscrimination of the essence of all dharmas."

1. Some of these phrases have multiple elements within them, which, when tallied, will equal three hundred.

# 40. CONCLUSION

At that time, the Bhagavān spoke a gāthā, saying:

> "This Buddha-Dharma's wisdom is immeasurable,
> Expounded without end.
> Having extensively explained all dharmas,
> One universally attains all merits.
>
> "Vast like space,
> This is the characteristic of this Dharma teaching.
> This is the ultimate treasure,
> Therefore, it is called Vaipulya;[1]
>
> "Sentient beings' practices are boundless,
> The Dharma taught to them is also vast.
> The meaning of the inexhaustible teachings,
> Therefore, is called Vaipulya."

When this Dharma teaching was spoken, innumerable sentient beings all gave rise to the aspiration for anuttarā samyak-saṃbodhi, innumerable sentient beings attained irreversibility from bodhi, innumerable sentient

1. Extensive.

beings gave rise to the aspiration for pratyekabuddhahood, and innumerable sentient beings realised the three fruits.

Furthermore, this cosmos of three thousand great thousand worlds shook in six ways. The [devas] rained down heavenly fragrances, scattered heavenly flowers, struck hundreds of thousands of myriads of heavenly musical instruments, and rained heavenly garments from the sky, with them swirling down. They said:

> "Because these sentient beings heard this Dharma teaching, they attained great benefits. Because these sentient beings have previously planted good roots under innumerable buddhas, they joyfully accept and uphold this Dharma teaching, read and recite it, copy it, explain it to others, become the supreme field of merit for all sentient beings, accomplish benefiting all sentient beings, and do not cut off the buddha lineage. These sentient beings will definitely be able to take the prior path to bodhi and give rise to the practice following this Dharma gate."

At that time, the Buddha told Ānanda:

> "You should accept and uphold this Dharma gate, read and recite it, accept and uphold it, copy it, and explain it extensively to others."

Ānanda asked the Buddha:

> "What should this sūtra be named? How should it be upheld?"

The Buddha told Ānanda:

> "This sūtra should be named '*The Entry into Great Compassion,*' thus you should take up and bear it. It should also be named '*The Samādhi of the Equality of the Essential Nature of All Dharmas without Disputation,*' thus you should take up and bear it."

Ānanda said to the Buddha:

> "As the Buddha indicates, I shall take up and bear this Dharma gate."

After speaking this sūtra, the youth Candraprabha joyfully leapt up. The eighty koṭi nayuta bodhisattvas led by Ajita, the elder Ānanda, and the fourfold assembly of bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās, the devas of the Pure Abodes, the Brahmā kings who are the lords of the Sahā world, Śakra Devānām Indra, the four heavenly kings, and the devas, humans, asuras, and others, having heard the Buddha's words, rejoiced and practised them accordingly.

# THE CANDRAPRABHA BODHISATTVA SŪTRA

## A VERSION OF THE CANDRAPRADĪPA SAMĀDHI SŪTRA, CHAPTER 35

Taishō no. 169
Chinese Translation Attributed to the Upāsaka Zhī Qiān (fl. 223–253) of the Yuezhi
In the Southern Wu State (222–280)

Translated into English
by Alexander James O'Neill in 2026

# INTRODUCTION TO THE CANDRAPRABHA BODHISATTVA SŪTRA

This is a short and relatively early variant of the story of Jñānāvatī, found in chapter 35 in the *Candrapradīpa Samādhi Sūtra*. It is a standalone sūtra whose title can be translated as the *Candraprabha Bodhisattva Sūtra*. Traditionally, this sūtra has been attributed to the Chinese Buddhist layman of Yuezhi ancestry, Zhi Qian (fl. 222–252). While this attribution is supported by some scholars,[1] others have noted that it may be a later attribution without support from early catalogues.[2] Sakaino Kōyō argued that it appears to have more in common with Lokakṣema's style than that of Zhi Qian, because it contains vocabulary used by the former but not the latter,[3] but the vocabulary Sakaino identifies is also generally used outside of Zhi Qian's work, not just that of Lokakṣema, so we would prefer to consider the text's true author unknown.

The sūtra itself, and its parallel in the *Candrapradīpa Samādhi Sūtra*, both illustrate the dāna pāramitā and the lengths that a bodhisattva will go to in order to protect the Dharma and its teachers. Herein, the Buddha instructs Candraprabha on four vows of giving and the importance of selfless

1. Erik Zürcher, *The Buddhist Conquest of China: The Spread and Adaptation of Buddhism in Early Medieval China*, third edition, (Brill, 2007 [1959]), 50, 336.
2. Friedrich F. Grohmann, "Rulai zhiyin sanmei jing fanyi yanjiu (如來智印三昧經翻譯研究)," MA thesis, Chinese Culture University (中國文化大學), 1983, 54–55.
3. Sakaino Kōyō (境野黃洋), *Shina Bukkyō seishi* 支那佛教精史, (Sakaino Kōyō Hakushi Ikō Kankōkai, 1935), 124–128.

compassion. To illustrate these teachings, the Buddha relates the story of King Jñānabala who is a devotee of the virtuous bhikṣu Bhūtamati. When Bhūtamati falls ill with a malignant sore, and it is revealed in a dream that he can only be healed a meal of human flesh and blood, the king's son, Jñānavi, sacrifices his own flesh and blood, allowing the bhikṣu to recover. The Buddha reveals that Bhūtamati, the king, and Jñānavi were the buddha Dīpaṅkara, Maitreya Bodhisattva, and himself respectively.

Readers who compare the two versions of this story, however, will note some remarkable differences. The main difference is structural. The *Candraprabha Bodhisattva Sūtra* is a standalone, self-contained, sūtra with its own introduction and conclusion. We have no reason to believe that one is a simple extract of the other, and Candraprabha is introduced fully as the son of Candra—a detail not even found in the ten fascicle *Candrapradīpa Samādhi Sūtra*.

As for the content of the narrative that is the focus of both the *Candraprabha Bodhisattva Sūtra* and the Jñānāvatī Chapter of the *Candrapradīpa Samādhi Sūtra*, there are five major differences that I would like to highlight. Firstly, the *Candraprabha Bodhisattva Sūtra*'s hero is a prince whose name has been reconstructed—with some uncertainly—as Jñānavi. The narrative of prince Jñanavi is a traditional male-centric story of sacrifice. The story in the Jñānāvatī Chapter centres rather around the sixteen-year-old daughter of the King, Jñānāvatī, whose female virginity and promise of future transformation into malehood are important features of the chapter.

While both narratives involve a message in a dream, prescribing "human flesh and blood," the requirements differ in each. In the *Candraprabha Bodhisattva Sūtra*, the dream specifies that that bhikṣu will be healed by "the flesh and blood of a living human," which presents a legal dilemma for the king. In the Jñānāvatī Chapter, the dream more specifically requires the "fresh blood of a virgin" which must be cooked in a broth, which adds a layer of gendered purity to the sacrifice.

Philosophically, we also see significant development between the *Candraprabha Bodhisattva Sūtra* and the Jñānāvatī Chapter. The former relates that the prince's motivation is based on the understanding that flesh is "trifling" to those on the path to awakening, even though the world may value it highly. He relates his motivation in a brief gāthā which focuses on the future attainment of buddhahood through the removal of desire and anger. The Jñanāvatī Chapter, however, provides a more sophisticated philosophical justification, where we see the princess use the logic of

emptiness and insight, stating that she has no attachment to the "self," with her wounds being healed by mere contemplation of the Dharma. In the Jñānavatī Chapter, also see elaboration in the role of the teacher, where it is argued that saving a teacher is equivalent to preserving the "stūpa of the True Dharma."

The character of the patient, Bhūtamati, is also fleshed out in more detail in the later version of the story. In the *Candraprabha Bodhisattva Sūtra*, he appears as a virtuous bhikṣu who is a friend of the king, but that is about the most we know of him. In the Jñanāvatī Chapter, he is a profound master of the "aggregates, bases, and sense faculties" with knowledge of the "definitive meaning," with whose death the *Samādhi* itself will be lost, raising the stakes of the dilemma the king faces.

Finally, the conclusions of the stories differ in several respects. After a short gāthā in the *Candraprabha Bodhisattva Sūtra*, we get the standard identification of the past lives. In the Jñanāvatī Chapter, rather, we hear more about the merits of the assembly. Those who wept for Bhūtamati attain non-retrogression and will eventually see the Buddha Akṣobhya, while warning against pride or anger towards Dharma protectors.

# THE CANDRAPRABHA BODHISATTVA SŪTRA

Thus have I heard:

At one time, the Buddha was dwelling on Mount Vulture Peak in Rājagṛha, accompanied by an assembly of twelve hundred and fifty great bhikṣus and ten thousand bodhisattvas.

At that time, in Rājagṛha, there was a great and wealthy householder, named Candra. Candra had a son whose name was Candraprabha (which means "Moonlight" in Chinese).[1] As the youth possessed pure conduct, the Buddha referred to him as "Moonlight"—hence his name. The youth went before the Buddha, prostrated before the Buddha, and say to one side.

The Buddha addressed the youth Candraprabha: "Bodhisattva mahāsattvas, whether houesholders or bhikṣus, upohold the Dharma of giving and the giving of food and drink. They constantly greet all people with wholesome intentions, respectfully uphold four vows regarding food, and should always aspire to seek buddhahood, swiftly attaining the highest and perfect right Path.[2] What are the four vows? The first vow is to wish

1. Note in the original Chinese.
2. *the highest and perfect right Path*. This is equivalent to anuttarā samyak-saṃbodhi in some early Chinese translations that attempted to assimilate Buddhist ideas to native Chinese terms like those of Daoism.

that all people[3] swiftly attain the skilful means of skilful teaching; the second vow is to wish to meet with good and knowledgeable friends life after life; the third vow is to wish to share wealth and treasures with all people; the fourth vow is to wish to always perform the two deeds of the Dharma of giving, including giving food and drink, and to constantly delight in this practice. These are the four vows.

"Further, O youth Candraprabha! A bodhisattva mahāsattva, whether a householder or having gone forth from home, always delights in the Dharma of giving sūtras, always skilfully greets people, and with a mind free from craving, they abide correctly in the Dharma, and uphold the precepts according to the Dharma. There is another matter, O youth Candraprabha! If a bhikṣu is sick and in distress, sufferingly greatly with anguish, they should be given medicine to make them calm and tranquil. Why stop at medicine? One should not even begrudge giving them one's flesh, making whatever offerings to them are necessary to simply bring about their recovery.

"There is another matter, O youth Candraprabha! A bodhisattva mahāsattva, after having given, does not harbour doubt. Why? In the past, an asaṃkhya of kalpas ago, and then a further entirely incalculable, countless, and immeasurably vast asaṃkhya of kalpas ago, there was, at that time, a buddha in the world, called Samyaksaṃkalpapraṇidhānānuttararāja Tathāgata,[4] who was free from attachment, perfectly and fully awakened, who manifested taking [birth in] a body in this world, practising equipped with whatever was needed to accord with [beings needs], the supremely honoured one.

"There is another matter, O youth Candraprabha! At that time, Samyaksaṃkalpapraṇidhānānuttararāja Tathāgata, the Arhat, the perfectly and fully awakened one, on that day, manifested the marks of a perfectly and fully awakened one, and then manifested the transformation of countless bodily appearances to instruct and guide [beings] according to their inclinations, enabling countless people to attain the path of a srotāpanna, countless people to attain the path of a sakṛdāgāmin, countless people to attain the path of an anāgāmin, countless people to attain the path of an arhat, countless people to attain the path of a pratyekabuddha,

3. One can only assume that the intention behind "people" (人) here is actually "sentient beings" (衆生).

4. This name is reconstructed from the Chinese 諦念願無上王, and means "Highest King of the Vow of Right Intention." There is no Buddha of equivalent name in the *Candrapradīpa Samādhi Sūtra*.

countless people to be born in the heaven of the Four Kings, countless people to attain birth in Trāyastriṃśa Heaven, countless people to attain birth in Yāma Heaven, countless people to attain birth in Tuṣita Heaven, countless people to attain birth in Nirmāṇarati Heaven, countless people to attain birth in Māra Heaven,[5] countless people to attain birth in Brahmā Heaven, and countless people to receive to receive a prophecy and arouse the aspiration for the highest and perfect right Path; each and oevery one of these people shall transcend by the great path of nirvāṇa.

"At that time, Samyaksaṃkalpapraṇidhānānuttararāja Tathāgata, free from attachment, the perfectly and fully awakened one, having taught the teachings, manifested his body for one day. Having been entirely liberated, he then entered into parnirvāṇa; after entering parinirvāṇa, that Dharma remained [in the world] for two billion years. When that period was about to end, in the final fifty years, bhikṣus mostly did not again have faith in the profound sūtras, and mostly enjoyed superficial matters. The Dharma of the sūtras, as a result, gradually approached extinction.

"At that time, there was a king of a kingdom in Jambudvīpa called Jñānabala,[6] who constantly practised three Buddhist practices. What were the three? First, he constantly protected the Buddha's profound Dharma; second, he undertook to practise the Buddha's profound Dharma; third, he sincerely believed in the Buddha's profound Dharma.

"At that time, in the world, there was a bhikṣu named Bhūtamati (which in Chinese means Sincere-Intent), who constantly practised three practices. What were the three? First, he constantly maintained this *Samādhi*; second, he constantly protected this *Samādhi*; third, he constantly recited this *Samādhi*.

"There were an additional eight practices: he constantly cultivated a mind of loving-kindness, he constantly cultivated a mind of sympathy, he constantly cultivated a mind of compassion, he constantly cultivated a mind of protection, he constantly cultivated a mind of clever wisdom, he constantly cultivated a mind of answering questions, he constantly cultivated a mind of joy, and he constantly cultivated the supreme mind. Through these, he fully subdued ninety-six kinds of [non-Buddhist] paths, he completely understood and knew each and every profound Dharma teaching and did not again doubt them. Bhūtamati Bhikṣu was on good terms with King Jñānabala, he was honoured by the king, and the love and

5. Paranirmitavaśavartin Heaven.
6. Meaning, Knowledge-Power.

respect of the people of his kingdom was likewise. The king enjoyed seeing this bhikṣu, and never grew weary of him; when hearing this bhikṣu expound the Dharma of the sūtras, he did not have satiety; when he wished to pay homage to this bhikṣu, he did not have any satiety.

"Then, on that bhikṣu's thigh a large malignant sore arose, which the medicine in the country could not heal. The king was grieved and had great compassion, immediately he broke out in tears. Then, his twenty thousand consorts together also simultaneously compassionately thought of that bhikṣu. At that time, the king lay down to sleep and in his dream there was a deva who came and spoke to the king, saying: 'If you wish to heal Bhūtamati bhikṣu, you must obtain flesh and blood of a living human as food and drink, then he will certainly be cured.' The king woke, startled, fearful, and distressed, thinking: 'This bhikṣu's illness is grave, and he requires a medicine that is difficult to obtain within the bounds of the law.' He issued a decree to his ministers and subjects: 'From where can I obtain the blood and flesh of a living person?'

"Then, the king's first son was called Jñānavi (which in Chinese means Knowledge-Cease).[7] Jñānavi said to the king: 'O King! Do not be mourn, do not be anguished, do not be sorrowful! The blood and flesh of a person are the most trifling matters, but people of the world value it highly. This does not contradict the path.'[8] The king answered the prince: 'Sādhu, sādhu!' The prince silently entered into his room, took a sword and cut his thigh. He obtained flesh and blood, and had it sent to be shared with the bhikṣu. The bhikṣu received took a dose of them, his sore was healed and his body was tranquilised. The king heard that the bhikṣu was healed and he greatly rejoiced and was delightled, unable to contain himself. His thoughts remained on the bhikṣu, and he no longer thought of the prince's pain. Everyone was sincere in bearing this joy. The prince also recovered from his own ailments, and then the entire kingdom's coffers were bestowed upon the prince. The prince replied with a gāthā, saying to the king:

> "'I bestow blood and flesh to give tranquility,
> Cutting my blood and flesh to give to people;
> Immediaely they obtain healing and fear no more,
> This offering is praised by the Buddha.

7. Note the gender difference to Chaper 35 as well as the name difference (Jñānāvatī there).
8. I.e., the path to buddhahood, the Dharma.

"'Of all virtues, this is the most peaceful;
In the future I shall become a Buddha;
By severing greedy desire and removing ill-will and
anger,
All people will be fully cured.'"

The Buddha addressed the youth Candraprabha : "Bhūtamati bhikṣu at that time, was the Buddha Dīpaṅkara; King Jñānabala at that time, is now Maitreya Bodhisattva; Prince Jñānavi at that time, is me, the Tathāgata, free from attachment, the perfectly and fully awakened one. I benefit the world in immeasurable ways, having accumulated merits out of a wish to liberate all. The conduct of a bodhisattva mahāsattva is always like this. If a son of good family or daughter of good family wishes to seek liberation from the suffering of the world, they should arouse the aspiration for the highest and perfect right Path, and recite and practise this *Samādhi*."

After the Buddha spoke this sūtra, everyone was joyful, paid homage, and then departed.

# THE PRACTICE WITH TEN ASPECTS FOR MAÑJUŚRĪ BODHISATTVA SŪTRA

## A FRAGMENT OF THE CANDRAPRADĪPA SAMĀDHI SŪTRA, CHAPTERS 27–29

Taishō no. 640
Translated into Chinese by the Śrāmaṇa Xiāngōng (420–479)
In the Liú Sòng Dynasty

Translated into English
by Alexander James O'Neill in 2025

# INTRODUCTION TO THE TEN ASPECTS FOR MAÑJUŚRĪ BODHISATTVA SŪTRA

This text, probably correctly attributed to the Śrāmaṇa Xiāngōng (420–479), has parallels to chapters 27–29.[1] The main title of this sūtra is usually given as another *Candrapradīpa Samādhi Sūtra*. However, the *Kaiyuan Catalogue* provides this text with the alternative title of the *Samādhi of Reaching Wisdom Sūtra*.[2] Internally, the Korean Canon version of the sūtra also calls it the *Practice with Ten Aspects for Mañjuśrī Bodhisattva Sūtra*.[3] While it is sometimes said to be an "alternate translation of the 6th fascicle,"[4] it is worth considering what we mean by this—is it an extract or simply a parallel? The *Kaiyuan Catalogue* is less specific, referring to it as a singular, sole, or stand-alone fascicle.[5]

Structurally, this text is a standalone sūtra with a regular introduction ("Thus have I heard," etc.) and a conclusion (a homage and a departure). The Korean Canon version features a postface stating that the text is from

1. As imposed in this publication from the Tibetan/Sanskrit recensions onto Narendrayaśas' translation.
2. 逮慧三昧經.
3. 文殊師利菩薩十事行經.
4. Iain Sinclair, "The Discourse to Prince Candraprabha," the entry for "月燈三昧經" in the *Digital Dictionary of Buddhism*, edited by Charles Muller, updated July 8, 2022.
5. "單卷月燈經," where 單 can mean a singular, sole, or stand-alone.

the Khitan Canon,[6] but also including the anachronistic assumption that it is an "extract" from the full sūtra.

The main discourse of the sūtra is addressed to the Bodhisattva Maitreya, who initiates the dialogue, and features twelve practices of a bodhisattva. Each practice features ten aspects thereof (the "ten aspects for Mañjuśrī" from the alternative title), and then has verses praising that practice and its aspects.

If we compare this to Narendrayaśas' text, we see that chapters 27 to 29 feature essentially duplicate content, but as part of the larger narrative of the *Candrapradīpa Samādhi*, where the interlocutor (starting five fascicles back) is Candraprabha Bodhisattva. Moreover, the full *Candrapradīpa Samādhi* prefaces the presentation of the twelve practices as grounded in the roots of skilful means (*upāya*), rejoicing (*anumodanā*), and non-negligence (*apramāda*). After the twelve practices are presented, rather than an immediate rejoicing and departure, the text shifts to explain the benefits of upholding them (the attainments of the treasuries of the Buddha, Dharma, Wisdom, Wisdom of the Three Times, and the Supernormal Powers).

In the following list, the twelve practices as they appear in Narendrayaśas' text (T639) are given:

1. Generosity (布施)
2. Discipline (淨戒)
3. Patience (慈忍)
4. Diligence (精進)
5. Meditation (禪定)
6. Attaining Prajñāpāramitā (若波羅蜜成就)
7. Much Listening (多聞)
8. Bestowal of the Dharma (法施)
9. Calm Abiding in Emptiness (安住於空)
10. Sitting in Meditation (宴坐)
11. Delightning in Solitude (樂空閑)
12. Alms Rounds (乞食) & Dhutas (頭陀)

Secondly, here are the twelve as they appear in Xiāngōng's text (T640). The reader will note slight differences:

6. The Khitan were a nomadic Mongolic peoples who eventually founded the Liao Dynasty (916–1125).

1. Giving (布施)
2. Discipline (持戒)
3. Patience (忍)
4. Diligence (精進)
5. Meditation (坐禪)
6. Prajñāpāramitā (般若波羅蜜)
7. Extensive Listening (廣聞)
8. Bestowal of the Honourable Dharma (尊法施)
9. Practising in Emptiness (行空)
10. Practising in Solitude (獨處行) – no mention of 宴坐
11. Seclusion (閑處行)
12. Alms Round (行分衛)

In conclusion, both the *Ten Aspects for Mañjuśrī Bodhisattva Sūtra* and the *Candrapradīpa Samādhi Sūtra* feature versions of the same teachings: twelve bodhisattva practices with ten benefits and a verse for each set. Xiāngōng's version, however, serves perfectly well as a standalone sūtra connected to Mañjuśrī and does not show any signs of being intended as an alternate version of the Candraprabha narrative. Narendrayaśas' version of this teaching is integrated into the narrative flow of the *Candrapradīpa Samādhi Sūtra*, and does not show any sign of being inserted haphazardly. Thus, going beyond thinking of premodern texts from the period of early secondary orality and early literacy as cut-and-paste jobs (a perspective informed by post-Gutenberg literacy),[7] I would like to suggest that this is one example of the application of formulaic treatment of doctrinal or liturgical "units"[8] as employed in the period of primary orality to the media of early literacy.[9] Similarly, compare how the *Mahāparinibbāna Suttanta* replicates entire doctrinal sections from suttas from elsewhere in the Pali Canon (AN 4:67-70).[10]

7. Cf. Marshall McLuhan, *The Gutenberg Galaxy: The Making of Typographic Man* (University of Toronto Press, 1962); Harold A. Innis, *The Bias of Communication* (University of Toronto Press, 1951).
8. Cf. Albert B. Lord, *The Singer of Tales* (Harvard University Press, 1960).
9. Cf. Walter J. Ong, *Orality and Literacy: The Technologizing of the Word* (Methuen, 1982).
10. Cf. also Gregory Schopen, "If You Can't Remember, How to Make It Up: Some Monastic Rules for Redacting Canonical Texts," in *Buddhist Monks and Business Matters: Still More Papers on Monastic Buddhism in India* (University of Hawai'i Press, 2004), 395–407; L. S. Cousins, "Pali Oral Literature," in *Buddhist Studies: Ancient and Modern*, ed. Philip Denwood and Alexander Piatigorsky (Curzon Press, 1983), 1–11.

# THE PRACTICE WITH TEN ASPECTS FOR MAÑJUŚRĪ BODHISATTVA SŪTRA

Thus have I heard:

At one time, the Buddha was in Śrāvastī, dwelling in Jetavana, Anāthapiṇḍada's Park, accompanied by a great assembly of five hundred bhikṣus, sixty thousand bodhisattvas, and countless devas and humans. At that time, the bodhisattva Mañjuśrī was seated among the assembly.

At that time, the Buddha addressed Mañjuśrī, saying:

> "O youth! There are ten aspects[1] to the practice of generosity by a bodhisattva. What are these ten? First, to eliminate the mind of jealousy. Second, to always give with a pure mind. Third, that even hundreds of thousands of people cannot seize their wealth. Fourth, to attain the supreme and wondrous state [nirvāṇa] at the end of life. Fifth, to be born into a family of great nobility and wealth. Sixth, to be born in a place where generosity is esteemed. Seventh, to be cherished and remembered by the fourfold assembly. Eighth, to be fearless, to enter assemblies without hindrance, and to have one's fame heard in the ten directions. Ninth, to have a youthful body with soft and supple limbs. Tenth, to always delight in

1. The character 事 can be taken as equivalent to *artha*. This could simply be an aspect, as I translated here, in a manner closer to the character, but it can also mean advantage, benefit, or goal.

virtuous friends, even up to sitting under the Bodhi Tree. O youth! These are the ten aspects of the practice of generosity by a bodhisattva."

Then the Buddha spoke the following gāthā:

"Those who are far removed from jealousy,
And whose minds always delight in giving,
Will possess supreme excellence at life's end,
And be born into families of great wealth and nobility.

"In their place of birth, their minds will always rejoice,
And they will take joy in practicing generosity;
They will be cherished and remembered by all beings,
Whether householders or those who have left home.

"In assemblies, they will be fearless,
And wherever they go, they will face no obstacles;
Their fame will spread far and wide,
In cities, towns, and villages.

"Their hands and feet will always be soft and supple,
And they will effortlessly obtain what they desire;
They will easily find good friends:
The buddhas and their disciples.

"They will never again give rise to jealousy,
Their minds will always delight in giving;
Possessing supreme excellence at life's end,
They will act without envy in all they do.

"Born into wealth, their minds incline to share,
Rejoicing ever in the gift's pure art;
By countless ones their kindness is adored—
Such marks adorn those generous of mind.

"To noble guides they cleave without a struggle,
The buddhas and their heirs before their eyes;
With joy they honour these, their offerings pure—
These fruits arise where selfless giving lies."

The Buddha addressed the youth:

"There are ten aspects to the pure observance of discipline by a bodhisattva. What are these ten? First, to fulfill their vows. Second, to practice the path of the Buddha. Third, to always revere and delight in wisdom. Fourth, to never speak falsely, even at the cost of death. Fifth, to remain unwavering in their resolve in the present world. Sixth, to renounce the cycle of saṃsāra. Seventh, to seek nirvāṇa. Eighth, to cultivate solitude. Ninth, to attain samādhi. Tenth, to practice without the stain of poverty. O youth! These are the ten aspects of the pure observance of discipline by a bodhisattva."

Then the Buddha spoke the following gāthā:

"At last he gains his heart's most wished-for vow,
He learns the path by which all buddhas tread;
He ever finds delight in wisdom high,
And never feels a trace of mortal dread.

"He never turns aside his besought vow,
Nor falters in his every measured deed;
He sheds the bonds that bind to life and death,
And seeks the way to reach nirvāṇa's shore.

"He walks in solitude in quiet space,
And thus obtains a deep, calm samādhi;
And never feels the pangs of want or need,
Then he stands firm on the path of discipline.

"He holds his vow with firmness, sure and free,
Thus bodhisattva learns the buddha's way;
The wise of men claim not their own renown,
And so they abide in śīla, ever pure.

"He holds his vow with firmness, sure and free,
And never stirs the work he has begun;
Seeing that life and death bear countless wrongs,
Then he renounces life for nirvāṇa.

"His mind clings not to any mere thought,
Thus does he keep a steadfast, firm resolve;
He gains a true pure land with no constraint,
And pure discipline thus reveals its deed."

The Buddha addressed the youth:

"There are ten aspects to the pure observance of patience by bodhisattvas. What are these ten? First, fire cannot burn them. Second, the knife cannot injure them. Third, poison cannot affect them. Fourth, water cannot drown them. Fifth, they are protected by non-human beings. Sixth, they attain a body adorned with auspicious marks. Seventh, they close out all evil paths. Eighth, they attain birth in Brahmā's realm without difficulty. Ninth, they secure tranquillity both day and night. Tenth, they remain unshaken in contentment. O youth! These are the ten aspects to the pure observance of patience by bodhisattvas."

Then the Buddha spoke the following gāthā:

"No flame can scorch the flesh of this person,
Nor blade can mar his form with any harm.
No poison finds a path to his body,
Nor water wash his form away from sight.

"All non-human beings do attend him,
And he has thirty-two distinctive signs.
So closes he the gates of lower realms,
Such merits belong to a patient one.

"In quest of Brahmā and of Śakra's realm,
They come with ease unto the patient one.
Ever secure he treads a calm, serene course,
And views all matters as beyond the norm.

"No blade nor flame can ever wound his frame,
Nor does the poison harm him in its course.
The devas, ghosts, and men, in their array,
Guard him, as a virtue of patience shown.

"His form at once bears thirty-two fine marks,
He, no more, dreads the vile paths of woe.
Thus death gives rise to Brahmā's high domain,
Such is the path of him with loving heart.

"Both day and night secure he a safe course,
And ever loves the ease of his own frame.
His mind is ever pure in all his ways,
And wrath, in him, shall never take its hold."

The Buddha addressed the youth:

"There are ten aspects to the practice of diligence by bodhisattvas. What are they? First, one possesses a powerful supernormal powers. Second, one is protected by all the buddhas. Third, even non-human beings guard one. Fourth, once one hears the Dharma, one never forgets it. Fifth, one receives the Dharma which one has not yet heard. Sixth, one attains sublime wisdom. Seventh, one obtains various kinds of samādhi. Eighth, one never falls ill. Ninth, one digests food one receives easily. And tenth, one is as soft and pliant as the utpala lotus, not rigid. O youth, these are the ten aspects to the pratcice of diligence by bodhisattvas."

The Buddha then spoke the following gāthā:

"Ever endowed with supernormal power,
He never errs to any wicked deed.
All non-human beings shall guard him well,
Swiftly he attains the true Buddha path.

"He ever keeps the Dharma in his mind,
And seeks to master what is yet unheard.
Thus he attains a high and lucid mind,
For this diligent one gains the merit.

"He attains the practice of samādhi,
No ailment ever touches his true form.
His wisdom and his effort both unite,
Thus, he proceeds upon the Buddha path.

"His daily meal bestows a quiet rest,
Thus fuels his steady path of diligence.
Like an utpala in water grows full,
Ever increasing, robust and complete.

"The pure Dharma likewise works in this way,
Bodhisattvas, by it, gain gradual progress.
None ever can oppose him at the end,
He dwells in a realm of celestial peace.

"Those who are diligent in practising the
dhūtāṅgas,
Advancing for uncounted kalpas long,
All bodhisattvas with zeal do their work,
Their works are extolled in sacred teachings.

"Diligence bestows supernormal powers,
Ever fully shielded by all buddhas,
All do embrace this noble path of truth,
Thus they soon attain the true Buddha's way.

"He never forgets what he has once heard,
And gains the full rest of the sublime Dharma.
His wisdom grows a little with each new day,
For diligent effort bears such result.

"All samādhis ever grow in strength,
There is never any time for sickness.
Every meal procured bestows secure rest,
Each food acquired brings a quiet retreat.

"Day and night he upholds a pure practice,
For the diligent there is no respite.
They soon attain buddhahood, free of flaw,

So the diligent are honoured in this way."

The Buddha said to the youth:

"There are ten aspects to the practice of sitting-meditation of bodhisattvas. What are they? First, he he abides single-mindedly. Second, he engages in the activities of the path. Third, he is free from fear and difficulty. Fourth, he sets his faculties aright. Fifth, he is loved by others. Sixth, he distances himself from desire. Seventh, he remains unmoved in his mind. Eighth, he is liberated from the realm of Māra. Ninth, he abides in the buddha land. Tenth, he attains liberation. O youth! These are the ten aspects of the practice of sitting meditation of bodhisattvas."

The Buddha then spoke the following gāthā:

"He never deviates from his steadfast course,
This is the path of dwelling in the truth;
He solely tends to each path's proper work,
He forsakes all practice found to be wrong.

"He clings to naught he has cultivated,
All faculties in stillness now reside;
Thus does he gain the joy of quiet ease,
In seated thought he treads the path complete.

"He has now renounced all craving and desire,
At ease he sits with but a single thought;
By distancing himself from all Māra's confines,
He dwells within the Buddha's pure domain.

"One who practices single-minded holds his
ground,
He finds delight amid the grove alone;
And thus his act of liberation starts,
He thereby gains the complete tenfold.

"That bodhisattva abides without turning,
He renounces all the unfit practices;

Forsaking false ways, he delights in truth,
In samādhi he ponders, thus his task.

"In him, no time is found for greedy cling,
The wise who tread in ease are free from greed;
His body and his mind keep strict precepts,
In samādhi such true matters are fulfilled.

"Among the trees in open space he fears not,
And never clings to greed at any time;
All other beings hold him in mind so dear,
Thus he departs desire to walk alone.

"At last he clings not to desire or greed,
Thus he escapes the realm of Māra's sway;
And dwells within the Tathāgata's domain,
At length, he is freed from all wrong affairs."

The Buddha said to the youth:

"There are ten aspects to the practice of the prajñāpāramitā for bodhisattvas. What are the ten? First, they give away all possessions completely, without any expectation. Second, they never again violate the precepts and do not adorn themselves with them. Third, they dwell in the power of patience, abiding without the notion of a person. Fourth, they practice diligence without attachment to body or life. Fifth, they practice meditation without abiding in meditation. Sixth, they subjugate the defilements and Māra. Seventh, they remain unmoved by the ninety-six kinds of non-Buddhist paths. Eighth, they attain self-realisation of saṃsāra. Ninth, they cultivate a mind of compassion for sentient beings. Tenth, they do not seek the attainment of a śrāvaka or the stage of a pratyekabuddha. O youth! These are ten aspects to the practice of the prajñāpāramitā for bodhisattvas.

The Buddha then spoke the following gāthā:

"All that he offers stands in equal worth,
Nor does he hope for recompense in mind;

He guards the precepts, never dares to break,
Nor clings to thoughts of gain in any deed.

"He trains in forbearance and in wisdom,
No thought of self arises in his mind;
At sight of others, diligence springs forth,
His body, will, and mind in nothing cling.

"He keeps one mind, thereby fosters wisdom,
No place he clings, no concept in his thought;
Subdues the host of māras by this means;
Such is the virtue wisdom brings to one.

"The ninety-six paths cannot make him sway;
None holds the power ever to disturb.
He comprehends the ways of saṃsāra;
Such is the knowledge wisdom does impart.

"Toward all sentient beings, great pity flows;
Compassion's deed he nurtures in his heart;
For pratyekabuddhas and śrāvakas,
He never thinks of that which he might seek.

"All that he gives is free from hope or wish;
He keeps the precepts, never thinking harm;
Who walks in forbearance bears no self-thought;
In serving wisdom, these are truly found.

"With diligence, he dwells in solitude;
In meditation, conceptless, unbound;
His wisdom subjugates all māras now;
Such is the fruit of walking in wisdom.

"No outside path can move him from his ground;
He thus discerns the realm of birth and death;
And for the multitudes he feels deep grief;
Such is the deed accomplished by wisdom.

"Disciples and pratyekabuddhas too,

In them, no thought arises to seek more;
This man abides upon the Buddha-path;
This is the fruit brought forth by his wisdom."

The Buddha said to the youth:

"There are ten aspects to the bodhisattva of great knowledge's practice. What are the ten? First, they know the unwholesome path. Second, they know the wholesome path. Third, they discern matters of doubt. Fourth, they reveal the direct path. Fifth, they abandon and discard the unwholesome path. Sixth, they abide in the right path. Seventh, they dwell at the gate of amṛta (ambrosia). Eighth, they attain the seat beneath the bodhi-tree. Ninth, they reveal the luminous path to the people. Tenth, they do not fear the lower realms. O youth! These are ten aspects to the bodhisattva of great knowledge's practice."

The Buddha then spoke the following gāthā:

"He who discerns the burdens of defilements
Knows well that these divide in to two;
At once he casts aside the toils of defilements
And follows straight the Buddha's noble path.

"He uses wisdom to dispel all doubts,
And thereby shows the truth in open view;
And so he sheds the practices of harm,
Thus dwelling now upon the rightful way.

"He dwells within amṛta's sacred gate,
Hence finds a seat beneath the bodhi-tree;
For worldly folk, he clarifies right view,
And frees them all from dread of unwholesome
paths.

"He knows uncounted ways of defiled woes,
And sees how dualities truly stand;
At once he casts off every defiled care,
Then learns, in that domain, the best Dharma.

"For all, he clears away their doubts at once,
Thus letting them behold the good and straight;
And straight abandons unwholesome realms now,
His wisdom ever dwells within the Path.

"He dwells forever by amṛta's gate,
And sits beneath innumerable bodhi-trees;
For countless multitudes he clarifies,
No fear remains in him of evil realms."

The Buddha said to the youth:

"There are ten aspects to the bestowal of Dharma upon others practised by the bodhisattva who honours the Dharma. What are the ten? First, they abandon and discard evil. Second, they uphold and practice goodness. Third, they cultivate righteousness. Fourth, they purify the Buddha-fields. Fifth, they attain the seat beneath the bodhi-tree. Sixth, they give generously to meet the needs of all. Seventh, they subjugate all afflictions and defilements. Eighth, they bestow wisdom upon all people. Ninth, they practice a heart of loving-kindness. Tenth, they attain a state of present peace and security. O youth! These are ten aspects to the bestowal of Dharma upon others practised by the bodhisattva who honors the Dharma."

The Buddha then spoke the following gāthā:

"All unwholesome he swiftly casts aside,
All wholesome acts he tirelessly fulfils.
He stands within the realm of Dharma's sight,
His mind forever pleased to give in joy.

"At once he cleanses the Buddha's pure realm,
And straight attains the unsurpassed domain;
Then seats himself beneath the bodhi-tree,
And gives the Dharma, precious as a gem.

"He offers freely all he has to give,
Then studies with the many Dharma-Kings;

Removing every worldly stain at once,
He finds no hardship gaining Buddha's stage.

"To all, unceasing gifts he thus bestows,
And keeps a heart of boundless charity;
No seed of jealousy can in him dwell,
He seeks to give all non-humans solace.

"The one of ample wisdom spurns all vice,
Forever dwelling firmly in the good;
Unmoved within the Dharma's sacred ground,
That wise one ever stands in Dharma's hold.

"Thus does he gain a realm of purity,
And ever does the Buddha's noble work;
He always dwells beneath the bodhi-tree,
There giving Dharma with unceasing zeal.

"He stands unsoiled, bestowing gifts on all,
And straight discerns the workings of himself;
Released from worldly toils in every sense,
He finds no hindrance anywhere at all.

"Himself he knows, and thus his will he stirs,
To offer gifts to all in equal ways;
With loving heart, no jealousy remains,
He sees all dharmas calm, devoid of self."

The Buddha said to the youth:

"There are ten aspects to the bodhisattva's practice of emptiness. What are the ten? First, they follow the path of the buddhas. Second, they practice without attachment. Third, they do not wish for birth in any particular realm. Fourth, they do not violate the precepts. Fifth, they do not slander the virtuous. Sixth, they do not engage in contentious actions. Seventh, they realise that there is nothing to attain. Eighth, they walk the path alone. Ninth, they do not dispute with the buddhas. Tenth, they uphold and practice the

Dharma. O youth! These are ten aspects to the bodhisattva's practice of emptiness."

The Buddha then spoke the following gāthā:

"Those noble ones in practice reach on high,
And gain the realm of venerable esteem;
The fearless follow steadfast on that path,
Where no conditioned life remains to cling.

"In all the worlds, they never once attach,
But sit at ease in meditative calm;
They bear no wish for any future birth,
And thus perceive all dharmas as empty.

"They never breach the vows of Dharma's code,
Their discipline stands blameless to the end;
Until their final breath, they speak no ill,
Nor slander others wise in worthy deeds.

"They tread the Path devoid of strife or clash,
No quarrel ever dims their steadfast course;
They fully grasp what tasks are to be done,
And train themselves according to Dharma.

"Though life be lost, they never once malign
The Bhagavān, upholding all his truth;
In every Dharma gathered through their days,
They guard the mind, unshaken by all fear.

"In every realm, the buddha's path is vast,
Unfathomed and beyond all worldly thought;
They thus uphold the buddhas' sacred law,
And cast away all doubt of emptiness.

"Their conduct rises to the highest grace,
They do not stand among the tīrthika paths;
At peace in contemplation, free from grasp,
No being, self, or soul remains to find.

"They never yield to greed or any cling,
Their single mind conceives no further thought;
Aware there is no self, no 'I' to hold,
They harbour not the slightest worldly wish.

"They comprehend the Dharmas of the void,
And stay unbound by uses of the crowd;
Their mind remains unsullied by desire,
Yet keeps its faith in Buddha ever pure.

"No quarrel or contention stirs in them,
They dwell in emptiness, devoid of common strife;
Thus they abide upon the buddha's Path,
And guard the Tathāgata's every Dharma."

The Buddha said to the youth:

"There are ten aspects to the bodhisattva's practice in solitude. What are the ten? First, they maintain a pure mind. Second, they are free from desire. Third, they contemplate the buddhas. Fourth, they practice with faith. Fifth, they have no doubt in wisdom. Sixth, they repeatedly turn toward the buddhas. Seventh, they do not slander the Dharma. Eighth, they practice in quiet seclusion. Ninth, they attain a state of balanced abiding. Tenth, they possess the wisdom to discern matters in four ways. O youth! These are ten aspects to the bodhisattva's practice in solitude."

The Buddha then spoke the following gāthā:

"Never engaging in acts of desire,
They always maintain a pure mind;
Upholding a state free from want,
They practice single-mindedly in solitude.

"They contemplate the light of the entire world,
And thereby turn to cultivate faith;
In wisdom, they have not a single doubt,
For the Buddha's wisdom is inconceivable.

"They repeatedly turn toward all the buddhas,
And the buddhas never discard the Dharma;
Engaging in the practice of tranquil concentration,
They come to abide in the tranquil Dharma.

"Such a person gains understanding of affairs,
Finding joy alone among the jewelled trees;
They renounce all wealth and profit,
And in a single place, they walk the path.

"Such a person possesses a pure mind,
Always casting away all unwholesome things;
Their practice of tranquillity is unsurpassed,
And they never again doubt the Buddha's wisdom.

"They contemplate the unsurpassed Buddha,
With faith in the practice of the Deva among devas;
Never again do they doubt the Buddha's wisdom,
Such are the qualities of one who practices in solitude.

"They repeatedly turn toward the supreme ones,
And never abandon the practice of the Dharma;
One who practices in solitude is tranquil,
Such are the qualities of one who practices in seclusion.

"They attain the stage of true tranquillity,
And swiftly understand all matters of realisation;
They constantly expound upon countless sūtras,
And for such a person, there is never an obstruction."

The Buddha said to the youth:

"There are ten aspects to the noble practice of a bodhisattva in a secluded place. What are the ten? First, to practice in tranquillity. Second, to remain distant from crowds. Third, to be without contention. Fourth, to be without anger. Fifth, to not engage in

worldly affairs. Sixth, to not dwell on the faults of others. Seventh, to be mindful of liberation. Eighth, to practice single-mindedly in peace. Ninth, to quickly realise liberation. Tenth, to attain samādhi through non-attachment. O youth! These are the ten aspects of the noble practice of a bodhisattva in a secluded place."

The Buddha then spoke the following gāthā:

"Always engaged in tranquil pursuits,
They stay far from crowds and assemblies;
There is never a time for contention,
As they practice entirely alone.

"Always without a mind of anger,
They are never attached to any realm;
They no longer engage in disputes,
Such is the virtue of being in a secluded place.

"The practice of tranquillity,
Is to always practice in solitude;
This leads to the matter of liberation,
And swiftly one passes beyond.

"Sitting alone in a high, secluded place,
They always abandon evil company;
Such a person never dwells on others' faults,
This is the way of one who sits among the jewelled trees.

"They grow weary of all of saṃsāra,
Such a person has no greed for worldly things;
Nor do they have any cause for fear,
This is the way of one who sits beneath a jewelled tree.

"Never do they contend with others,
One who walks alone delights in solitude;
Always guarding body, speech, and mind,

The virtues of being in a secluded place are
countless.

"They attain the supreme matter of liberation,
And delight in sitting in tranquil samādhi;
Practising tranquillity among the jewelled trees,
Such is the virtue of one in a secluded place."

The Buddha said to the youth:

"There are ten aspects to the bodhisattva's practice of the alms round. What are the ten? First, not wishing their practice to be known. Second, not letting their merits be known. Third, not desiring wealth or gain. Fourth, without self-praise or flattery. Fifth, abiding in the path of the sages. Sixth, not speaking of their own merits. Seventh, not taking more than is needed from others. Eighth, upon visiting a household, feeling neither joy nor sorrow. Ninth, giving the gift of the Dharma to people, apart from the gift of robes and food. Tenth, abiding in virtue without flattery, they accept only the offering of the Dharma. O youth! These are the ten aspects of the bodhisattva's practice of the alms round, which ensures their virtue is without flattery."

The Buddha then spoke the following gāthā:

"They do not wish their practice to be known,
Nor are they attached to their deeds;
With a mind equal towards gain and loss,
Such a person abides in the teachings.

"They do not transgress against the sages,
Nor do they engage in praise or flattery;
They do not speak of their own goodness,
Nor do they speak of the faults of others.

"They are neither sorrowful nor joyful,
They teach the Dharma apart from food and robes;
All that they teach brings joy to others,
Such is the virtue of one on the alms round.

"Not wishing for praise, not seeking fame,
They always abide in the four practices of the sages;
Without flattery, they do not seek wealth or gain,
Such is the way of one who accepts the teachings.

"They do not praise themselves nor speak ill of
others,
Never speaking evil with a wicked tongue;
Hearing of the merits of others, they always rejoice,
One on the alms round knows contentment.

"Apart from food and robes, they give the good gift
of Dharma,
And do not seek after wealth or gain;
The good people they teach all rejoice,
Such is the way of one who accepts the noble
teachings."

When the Buddha had spoken this sūtra, seventy-two thousand people gave rise to the aspiration for unsurpassed, true awakening, and ten thousand bodhisattvas attained patience of the non-arising of dharmas.

The Buddha having spoken thus, the youth Mañjuśrī, along with the entire assembly, and the world with its devas, nāgas, and humans, all rejoiced, bowed before the Buddha, and departed.

**The Candrapradīpasamādhi Sūtra, Spoken by the Buddha, in one fascicle**
**[alternative name, The Practice with Ten Aspects for Mañjuśrī Bodhisattva Sūtra]**

Colophon in the Korean Canon:

This is the *Candrapradīpasamādhi Sūtra* from the Khitan Canon, translated by Xiāngōng. Its text and meaning are distinctly different from the versions of this sūtra found in the Song canon from that region; it is unknown which is correct. According to the *Kaiyuan Catalogue*, there are two separate translations of this sūtra.

First, in the section of "translations listed without extant texts," there is a version in one fascicle translated by An Shigao of the Later Han.

Second, in the section of "translations listed with extant texts," there is a version in one fascicle translated by the śramaṇa Xiāngōng of the Song dynasty.

Both are noted as being "excerpted from the seventh fascicle of the *Great Candrapradīpa-samādhi-sūtra*." Under the entry for Xiāngōng translation, a note states: "Also known as *The Practice with Ten Aspects for Mañjuśrī Bodhisattva Sūtra*." It also indicates its length, saying: "ten sheets of paper."

Upon examining this Khitan Canon version, one sees that from the six pāramitās to the practice of the alms round, it covers a total of twelve practices, each explained with ten aspects. Furthermore, its length corresponds to the ancient measure of ten sheets of paper with twelve lines per sheet. Thus, we know this is truly the *Candrapradīpasamādhi Sūtra* translated by Xiāngōng. However, the catalogue states that it is "excerpted from the seventh scroll of the great sūtra," but upon inspection, it is clear that it comes from the first half of the sixth fascicle. This is a discrepancy. Could it be that the scroll divisions in ancient and modern times are different? Or perhaps it was a scribal error, mistaking a "six" for a "seven?"

# “A CANDRAPRADĪPA SAMĀDHI SŪTRA” FRAGMENT

## CONSIDERED A VARIANT FRAGMENT OF THE CANDRAPRADĪPA SAMĀDHI SŪTRA, CHAPTER 24

Taishō no. 641
Chinese translation spuriously attributed to the Śrāmaṇa Xiāngōng (420–479)
In the Liú Sòng Dynasty

Translated into English
by Alexander James O’Neill in 2025

# INTRODUCTION TO THE "CANDRAPRADĪPA SAMĀDHI SŪTRA" FRAGMENT

The following sūtra fragment (hereafter referred to as the "fragment") is a text spuriously attributed to Śrāṃaṇa Xiāngōng, claimed by some scholars to "contain extracts from the 7th fascicle of Narendrayaśas version."[1] This has also been misidentified as being one of two texts called the *The Practice with Ten Aspects for Mañjuśrī Bodhisattva Sūtra*, which corresponds to Taishō 640 (see corresponding section in this publication). In this introduction, we shall examine the structure and contents of this fragment, and sort out precisely *what* the text is in relation to the *Candrapradīpa Samādhi Sūtra* proper.

This fragment has no framing devices or narrative that would normally characterise a sūtra, such as "Thus have I heard," etc. Rather, it is simply a set of ninety-seven repetitive lists of six elements each, with each starting, "O youth!" The fragment ends simply with the sentence:

> "O youth! A bodhisattva mahāsattva's formations, conditioned things, unconditioned things, abiding, non-abiding, and emptiness: these are six foundational practices that that can be clarified by way of analogy as has just been explained. If they were to be explained in full, one would not reach the end of an entire kalpa."

1. Iain Sinclair, "The Discourse to Prince Candraprabha," the entry for "月燈三昧經" in the *Digital Dictionary of Buddhism*, edited by Charles Muller, updated July 8, 2022.

These six aspects: (1) formations, (2) conditioned things, (3) unconditioned things, (4) abiding, (5) non-abiding, and (6) emptiness, are six aspects of phenomena, by which they can be contemplated or analysed. They are stated, at the outset of each of the ninety-seven lists, to be *kinds* of the phenomenon being listed in each paragraph, but at the end of the fragment, to be "foundational practices." The "practice," thereby, can thus be understood to be analysis or contemplation of each phenomenon in question according to those six aspects. The phenomena analysed are typical dharmas found in abhidharma and mainstream Buddhist texts.

While the fragment appears to be an excerpt, is it actually an excerpt from Narendrayaśas' Candrapradīpa Samādhi Sūtra, as has been claimed?

Comparing the equivalent of chapter 24[2] of Narendrayaśas' translation, we see that it is part of a continuation of a discourse on the nature of the Tathāgata. Chapters 22–23 discussed how the Buddha's true body, the Dharma-body, is seen through the samādhi, is boundless, and thus the bodhisattva must transcend physicality and cultivate a deep understanding of the Dharma. Chapter 24 continues by enumerating that the qualities of the bodhisattva and the tathāgatas are inapprehensible. However, one can correctly discriminate them through four kinds of analysis (how they are (1) *conditioned*, should be (2) *reproached*, and how they are (3) *afflicted* and (4) *pure*). Still, they should not attach to the results of that analysis. It enumerates a repetitive list with seventy-four elements in a similar manner to this fragment, with each element being analysed in those four ways. After this, the Buddha explains them again in verse form. On face value, we can see that while there's a superficial methodological similarity, these are not the same text, and certainly one is not an extract from the other.

To go deeper, let us compare the contents of the two lists:

## FRAGMENT T641

1. The triple world and the three realms individually (1–4).
2. Principles of the Dharma, e.g., arising and cessation, impermanence, etc. (5–21).
3. The eighteen realms, i.e., the sense speheres (22–42).
4. Kinds of causation (43–48)
5. Six kinds of earthquake (49–55).

2. As imposed in this publication from the Tibetan/Sanskrit recensions onto Narendrayaśas' translation.

6. A modified form of the twelve links of dependent origination (56–68).
7. A modified form of the twelve links of cessation (69–79).
8. The Four Truths and variations on them (80–98).

## THE *CANDRAPRADĪPA SAMĀDHI SŪTRA* T639, CHAPTER 24

1. Types of speech, communication, and expression, e.g., discourse, eloquence, sūtras, etc. (1, 6–13, 21, 38–41).
2. Types of phrases, e.g., vajra phrases, wisdom phrases, etc. (17–18, 20, 23–35).
3. Practice, path, and attainment, e.g., learnings, abidings, determinations, etc. (2–5, 14–16, 19, 22, 42–48).
4. Forms of wisdom, e.g., wisdom regarding persons, shame, ignorance, etc. (10–11, 36–37, 49–70).
5. Dhāraṇī, i.e., mnemonics and retention (71–74).

One can clearly see that the fragment is a completely different text from the *Candrapradīpa Samādhi Sūtra*'s 24th chapter. In terms of the aim of the fragment, it is more like a *Prajñāpāramitā*-style deconstruction of abhidharma/āgama doctrinal frameworks. It has no apparent connection to the context of other parts of the *Candrapradīpa Samādhi Sūtra*. The *Candrapradīpa Samādhi Sūtra*, on the other hand, is a presentation of methods, expressions, and wisdom used by a bodhisattva to engage with the world and guide beings. Stylistically, the two texts have similarity in having a head topic followed by a divided analysis, but they are majorly different and not a simple adjustment in the same pedagogical approach. Here, we see no evidence of extraction, adaptation, expansion, or contraction. We see no connection between these two texts beyond the superficial level.

The mystery, then, is why the fragment bears the title it does. Well, we may see in the fragment one instance of the so-called "samādhi" literature identified by Paul Thomas (see introduction). This is text with an immense, repetitive list, possibly intended for liturgical and contemplative purposes (though, here, it is not strictly an "observance"). An attempt to identify the text can be found in the colophon in the Korean Canon's compilation of the sūtra (included in this translation). It notes that it does not have any set of "ten aspects," as the *Kaiyuan Catalogue* claims, and in its attribution there,

it was confused with the *Practice with Ten Aspects for Mañjuśrī Bodhisattva Sūtra* (Tashiō 640). The editors of the Korean Canon also note that it is clearly not a translation by the translator of the *Ten Aspects* text, the Śrāmaṇa Xiāngōng, and suggest that the text may have actually been translated by An Shigao and attributed to Xiāngōng, because it mistakenly was given the same name as a text by Xiāngōng (that is, An Shigao's lost 2nd C. translation).[3] The compilers of the Korean Canon also note that the *Catalogue* suggested that it should be considered an excerpt from the seventh fascicle, but rather that it lines up with a section in the latter half of the fifth fascicle—though, as I have shown in this introduction, it still does not match. Ōno Hōdō analysed the phraseology of this sūtra, and identified that it does not match any of An Shigao's wording, and concludes that could only have been translated in the Liú Sòng (363–422) period or later.[4]

In conclusion, this text is unknown. Its identity, translator, and origins are a mystery, and it is not the *Candrapradīpa Samādhi Sūtra*. It is included in this publication, however, for its traditional attribution and connection to the *Candrapradīpa Samādhi Sūtra*.

3. The attempt to attribute this fragment to An Shigao was also supported by Ono Genmyō and Murayama Takao, in *Bussho Kaisetsu Daijiten* (Daitō Shuppan, 1933–1936), II: 77–78.
4. Ōno Hōdo, *Daijō Kaikyō no Kenkyū* (Risōsha, 1954), 321–322.

# A CANDRAPRADĪPA SAMĀDHI SŪTRA FRAGMENT

"O youth! A bodhisattva mahāsattva also has six kinds of the triple world. What are the six? First, formations of the triple world are inconceivable, second, conditioned things of the triple world are inconceivable, third, unconditioned things of the triple world are inconceivable, fourth, abiding in the triple world is inconceivable, fifth, non-abiding in the triple world is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the desire realm. What are the six? First, formations of the desire realm are inconceivable, second, conditioned things of the desire realm are inconceivable, third, unconditioned things of the desire realm are inconceivable, fourth, abiding in the desire realm is inconceivable, fifth, non-abiding in the desire realm is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the form realm. What are the six? First, formations of the form realm are inconceivable, second, conditioned things of the form realm are inconceivable, third, unconditioned things of the form realm are inconceivable, fourth, abiding in the form realm is inconceivable, fifth, non-abiding in the form realm is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the formless

realm. What are the six? First, formations of the formless realm are inconceivable, second, conditioned things of the formless realm are inconceivable, third, unconditioned things of the formless realm are inconceivable, fourth, abiding in the formless realm is inconceivable, fifth, non-abiding in the formless realm is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of formations. What are the six? First, formations of formations are inconceivable, second, conditioned things of formations are inconceivable, third, unconditioned things of formations are inconceivable, fourth, abiding in formations is inconceivable, fifth, non-abiding in formations is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of impermanence. What are the six? First, formations of impermanence are inconceivable, second, conditioned things of impermanence are inconceivable, third, unconditioned things of impermanence are inconceivable, fourth, abiding in impermanence is inconceivable, fifth, non-abiding in impermanence is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of arising. What are the six? First, formations of arising are inconceivable, second, conditioned things of arising are inconceivable, third, unconditioned things of arising are inconceivable, fourth, abiding in arising is inconceivable, fifth, non-abiding in arising is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of dharmas of extinction. What are the six? First, formations of dharmas of extinction are inconceivable, second, conditioned of things dharmas of extinction are inconceivable, third, unconditioned things of dharmas of extinction are inconceivable, fourth, abiding in dharmas of extinction are inconceivable, fifth, non-abiding in dharmas of extinction is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of arising and ceasing. What are the six? First, formations of arising and ceasing are inconceivable, second, conditioned things of arising and ceasing are inconceivable, third, unconditioned things of arising and ceasing are inconceivable, fourth, abiding in arising and ceasing is inconceivable, fifth, non-abiding in arising and ceasing is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of having ceased. What are the six? First, formations of having ceased are inconceivable, second, conditioned things of having are ceased inconceivable, third, unconditioned of things having ceased are inconceivable, fourth, abiding in having ceased is inconceivable, fifth, non-abiding in having ceased is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of tranquillity. What are the six? First, formations of tranquillity are inconceivable, second, conditioned things of tranquillity are inconceivable, third, unconditioned things of tranquillity are inconceivable, fourth, abiding in tranquillity is inconceivable, fifth, non-abiding in tranquillity is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of ease. What are the six? First, formations of ease are inconceivable, second, conditioned things of ease are inconceivable, third, unconditioned things of ease are inconceivable, fourth, abiding in ease is inconceivable, fifth, non-abiding in ease is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of unions. What are the six? First, formations of unions are inconceivable, second, conditioned things of unions are inconceivable, third, unconditioned things of unions are inconceivable, fourth, abiding in unions is inconceivable, fifth, non-abiding in unions is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of non-arising. What are the six? First, formations of non-arising are inconceivable, second, conditioned things of non-arising are inconceivable, third, unconditioned things of non-arising are inconceivable, fourth, abiding in non-arising is inconceivable, fifth, non-abiding in non-arising is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of simultaneity. What are the six? First, formations of simultaneity are inconceivable, second, conditioned things of simultaneity are inconceivable, third, unconditioned things of simultaneity are inconceivable, fourth, abiding in simultaneity is inconceivable, fifth, non-abiding in simultaneity is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of non-cessation. What are the six? First, formations of non-cessation are inconceivable, second, conditioned things of non-cessation are inconceivable, third,

unconditioned things of non-cessation are inconceivable, fourth, abiding in non-cessation is inconceivable, fifth, non-abiding in non-cessation is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of non-arising and non-cessation. What are the six? First, formations of non-arising and non-cessation are inconceivable, second, conditioned things of non-arising and non-cessation are inconceivable, third, unconditioned things of non-arising and non-cessation are inconceivable, fourth, abiding in non-arising and non-cessation is inconceivable, fifth, non-abiding in non-arising and non-cessation is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the emptiness of all. What are the six? First, formations of the emptiness of all are inconceivable, second, conditioned things of the emptiness of all are inconceivable, third, unconditioned things of the emptiness of all are inconceivable, fourth, abiding in the emptiness of all is inconceivable, fifth, non-abiding in the emptiness of all is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the nature of emptiness. What are the six? First, formations of the nature of emptiness are inconceivable, second, conditioned things of the nature of emptiness are inconceivable, third, unconditioned things of the nature of emptiness are inconceivable, fourth, abiding in the nature of emptiness is inconceivable, fifth, non-abiding in the nature of emptiness is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the characteristic of emptiness. What are the six? First, formations of the characteristic of emptiness are inconceivable, second, conditioned things of the characteristic of emptiness are inconceivable, third, unconditioned things of the characteristic of emptiness are inconceivable, fourth, abiding in the characteristic of emptiness is inconceivable, fifth, non-abiding in the characteristic of emptiness is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the dharma of emptiness. What are the six? First, formations of the dharma of emptiness are inconceivable, second, conditioned things of the dharma of emptiness are inconceivable, third, unconditioned things of the dharma of emptiness are inconceivable, fourth, abiding in the dharma of emptiness is inconceivable, fifth, non-abiding in the dharma of emptiness

is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the six faculties. What are the six? First, formations of the six faculties are inconceivable, second, conditioned things of the six faculties are inconceivable, third, unconditioned things of the six faculties are inconceivable, fourth, abiding in the six faculties is inconceivable, fifth, non-abiding in the six faculties is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of eye faculty. What are the six? First, formations of eye faculty are inconceivable, second, conditioned things of eye faculty are inconceivable, third, unconditioned things of eye faculty are inconceivable, fourth, abiding in eye faculty is inconceivable, fifth, non-abiding in eye faculty is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of ear faculty. What are the six? First, formations of ear faculty are inconceivable, second, conditioned things of ear faculty are inconceivable, third, unconditioned things of ear faculty are inconceivable, fourth, abiding in ear faculty is inconceivable, fifth, non-abiding in ear faculty is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of nose faculty. What are the six? First, formations of nose faculty are inconceivable, second, conditioned things of nose faculty are inconceivable, third, unconditioned things of nose faculty are inconceivable, fourth, abiding in nose faculty is inconceivable, fifth, non-abiding in nose faculty is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of tongue faculty. What are the six? First, formations of tongue faculty are inconceivable, second, conditioned things of tongue faculty are inconceivable, third, unconditioned things of tongue faculty are inconceivable, fourth, abiding in tongue faculty is inconceivable, fifth, non-abiding in tongue faculty is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of body faculty. What are the six? First, formations of body faculty are inconceivable, second, conditioned things of body faculty are inconceivable, third, unconditioned things of body faculty are inconceivable, fourth, abiding in body faculty is inconceivable, fifth, non-abiding in body faculty is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of mind faculty. What are the six? First, formations of mind faculty are inconceivable, second, conditioned things of mind faculty are inconceivable, third, unconditioned things of mind faculty are inconceivable, fourth, abiding in mind faculty is inconceivable, fifth, non-abiding in mind faculty is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the six consciousnesses. What are the six? First, formations of the six consciousnesses are inconceivable, second, conditioned things of the six consciousnesses are inconceivable, third, unconditioned things of the six consciousnesses are inconceivable, fourth, abiding in the six consciousnesses is inconceivable, fifth, non-abiding in the six consciousnesses is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of eye consciousness. What are the six? First, formations of eye consciousness are inconceivable, second, conditioned things of eye consciousness are inconceivable, third, unconditioned things of eye consciousness are inconceivable, fourth, abiding in eye consciousness is inconceivable, fifth, non-abiding in eye consciousness is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of ear consciousness. What are the six? First, formations of ear consciousness are inconceivable, second, conditioned things of ear consciousness are inconceivable, third, unconditioned things of ear consciousness are inconceivable, fourth, abiding in ear consciousness is inconceivable, fifth, non-abiding in ear consciousness is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of nose consciousness. What are the six? First, formations of nose consciousness are inconceivable, second, conditioned things of nose consciousness are inconceivable, third, unconditioned things of nose consciousness are inconceivable, fourth, abiding in nose consciousness is inconceivable, fifth, non-abiding in nose consciousness is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of tongue consciousness. What are the six? First, formations of tongue consciousness are inconceivable, second, conditioned things of tongue consciousness are inconceivable, third, unconditioned things of tongue consciousness are

inconceivable, fourth, abiding in tongue consciousness is inconceivable, fifth, non-abiding in tongue consciousness is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of body consciousness. What are the six? First, formations of body consciousness are inconceivable, second, conditioned things of body consciousness are inconceivable, third, unconditioned things of body consciousness are inconceivable, fourth, abiding in body consciousness is inconceivable, fifth, non-abiding in body consciousness is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of mind consciousness. What are the six? First, formations of mind consciousness are inconceivable, second, conditioned things of mind consciousness are inconceivable, third, unconditioned things of mind consciousness are inconceivable, fourth, abiding in mind consciousness is inconceivable, fifth, non-abiding in mind consciousness is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the six feelings. What are the six? First, formations of the six feelings are inconceivable, second, conditioned things of the six feelings are inconceivable, third, unconditioned things of the six feelings are inconceivable, fourth, abiding in the six feelings is inconceivable, fifth, non-abiding in the six feelings is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of eye feeling. What are the six? First, formations of eye feeling are inconceivable, second, conditioned things of eye feeling are inconceivable, third, unconditioned things of eye feeling are inconceivable, fourth, abiding in eye feeling is inconceivable, fifth, non-abiding in eye feeling is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of ear feeling. What are the six? First, formations of ear feeling are inconceivable, second, conditioned things of ear feeling are inconceivable, third, unconditioned things of ear feeling are inconceivable, fourth, abiding in ear feeling is inconceivable, fifth, non-abiding in ear feeling is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of nose feeling. What are the six? First, formations of nose feeling are inconceivable, second, conditioned things of nose feeling are inconceivable, third, uncon-

ditioned things of nose feeling are inconceivable, fourth, abiding in nose feeling is inconceivable, fifth, non-abiding in nose feeling is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of tongue feeling. What are the six? First, formations of tongue feeling are inconceivable, second, conditioned things of tongue feeling are inconceivable, third, unconditioned things of tongue feeling are inconceivable, fourth, abiding in tongue feeling is inconceivable, fifth, non-abiding in tongue feeling is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of body feeling. What are the six? First, formations of body feeling are inconceivable, second, conditioned things of body feeling are inconceivable, third, unconditioned things of body feeling are inconceivable, fourth, abiding in body feeling is inconceivable, fifth, non-abiding in body feeling is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of mind feeling. What are the six? First, formations of mind feeling are inconceivable, second, conditioned things of mind feeling are inconceivable, third, unconditioned things of mind feeling are inconceivable, fourth, abiding in mind feeling is inconceivable, fifth, non-abiding in mind feeling is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the six causes. What are the six? First, formations of the six causes are inconceivable, second, conditioned things of the six causes are inconceivable, third, unconditioned things of the six causes are inconceivable, fourth, abiding in the six causes is inconceivable, fifth, non-abiding in the six causes is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of agential cause. What are the six? First, formations of agential cause are inconceivable, second, conditioned things of agential cause are inconceivable, third, unconditioned things of agential cause are inconceivable, fourth, abiding in agential cause is inconceivable, fifth, non-abiding in agential cause is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of concurrent cause. What are the six? First, formations of concurrent cause are inconceivable, second, conditioned things of concurrent cause are inconceivable, third, unconditioned things of concurrent cause are inconceivable, fourth, abiding in concurrent cause is inconceivable, fifth, non-abiding in

concurrent cause is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of self-sufficient cause. What are the six? First, formations of self-sufficient cause are inconceivable, second, conditioned things of self-sufficient cause are inconceivable, third, unconditioned things of self-sufficient cause are inconceivable, fourth, abiding in self-sufficient cause is inconceivable, fifth, non-abiding in self-sufficient cause is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of associated cause. What are the six? First, formations of associated cause are inconceivable, second, conditioned things of associated cause are inconceivable, third, unconditioned things of associated cause are inconceivable, fourth, abiding in associated cause is inconceivable, fifth, non-abiding in associated cause is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of retributive cause. What are the six? First, formations of retributive cause are inconceivable, second, conditioned things of retributive cause are inconceivable, third, unconditioned things of retributive cause are inconceivable, fourth, abiding in retributive cause is inconceivable, fifth, non-abiding in retributive cause is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of shaking in six ways. What are the six? First, formations of shaking in six ways are inconceivable, second, conditioned things of shaking in six ways are inconceivable, third, unconditioned things of shaking in six ways are inconceivable, fourth, abiding in shaking in six ways is inconceivable, fifth, non-abiding in shaking in six ways is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of rising in the east. What are the six? First, formations of rising in the east are inconceivable, second, conditioned things of rising in the east are inconceivable, third, unconditioned things of rising in the east are inconceivable, fourth, abiding in rising in the east is inconceivable, fifth, non-abiding in rising in the east is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of sinking in the west. What are the six? First, formations of sinking in the west are incon-

ceivable, second, conditioned things of sinking in the west are inconceivable, third, unconditioned things of sinking in the west are inconceivable, fourth, abiding in sinking in the west is inconceivable, fifth, non-abiding in sinking in the west is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of rising in the south. What are the six? First, formations of rising in the south are inconceivable, second, conditioned things of rising in the south are inconceivable, third, unconditioned things of rising in the south are inconceivable, fourth, abiding in rising in the south is inconceivable, fifth, non-abiding in rising in the south is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of sinking in the north. What are the six? First, formations of sinking in the north are inconceivable, second, conditioned things of sinking in the north are inconceivable, third, unconditioned things of sinking in the north are inconceivable, fourth, abiding in sinking in the north is inconceivable, fifth, non-abiding in sinking in the north is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of rising at the edges. What are the six? First, formations of rising at the edges are inconceivable, second, conditioned things of rising at the edges are inconceivable, third, unconditioned things of rising at the edges are inconceivable, fourth, abiding in rising at the edges is inconceivable, fifth, non-abiding in rising at the edges is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of sinking in the middle. What are the six? First, formations of sinking in the middle are inconceivable, second, conditioned things of sinking in the middle are inconceivable, third, unconditioned things of sinking in the middle are inconceivable, fourth, abiding in sinking in the middle is inconceivable, fifth, non-abiding in sinking in the middle is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of ignorance. What are the six? First, formations of ignorance are inconceivable, second, conditioned things of ignorance are inconceivable, third, unconditioned things of ignorance are inconceivable, fourth, abiding in ignorance is inconceivable, fifth, non-abiding in ignorance is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the condition of formations. What are the six? First, formations of the condition of formations are inconceivable, second, conditioned things of the condition of formations are inconceivable, third, unconditioned things of the condition of formations are inconceivable, fourth, abiding in the condition of formations is inconceivable, fifth, non-abiding in the condition of formations is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of formations as a condition for form. What are the six? First, formations of formations as a condition for form are inconceivable, second, conditioned things of formations as a condition for form are inconceivable, third, unconditioned things of formations as a condition for form are inconceivable, fourth, abiding in formations as a condition for form is inconceivable, fifth, non-abiding in formations as a condition for form is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the condition of form. What are the six? First, formations of the condition of form are inconceivable, second, conditioned things of the condition of form are inconceivable, third, unconditioned things of the condition of form are inconceivable, fourth, abiding in the condition of form is inconceivable, fifth, non-abiding in the condition of form is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of name and form. What are the six? First, formations of name and form are inconceivable, second, conditioned things of name and form are inconceivable, third, unconditioned things of name and form are inconceivable, fourth, abiding in name and form is inconceivable, fifth, non-abiding in name and form is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of name and form as a condition for the six sense bases. What are the six? First, formations of name and form as a condition for the six sense bases are inconceivable, second, conditioned things of name and form as a condition for the six sense bases are inconceivable, third, unconditioned things of name and form as a condition for the six sense bases are inconceivable, fourth, abiding in name and form as a condition for the six sense bases is inconceivable, fifth, non-abiding in name and form as a condition for the six

sense bases is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the six sense bases as a condition for contact. What are the six? First, formations of the six sense bases as a condition for contact are inconceivable, second, conditioned things of the six sense bases as a condition for contact are inconceivable, third, unconditioned things of the six sense bases as a condition for contact are inconceivable, fourth, abiding in the six sense bases as a condition for contact is inconceivable, fifth, non-abiding in the six sense bases as a condition for contact is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of contact as condition for feeling. What are the six? First, formations of contact as condition for feeling are inconceivable, second, conditioned things of contact as condition for feeling are inconceivable, third, unconditioned things of contact as condition for feeling are inconceivable, fourth, abiding in contact as condition for feeling is inconceivable, fifth, non-abiding in contact as condition for feeling is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of feeling as a condition for thirst. What are the six? First, formations of feeling as a condition for thirst are inconceivable, second, conditioned things of feeling as a condition for thirst are inconceivable, third, unconditioned things of feeling as a condition for thirst are inconceivable, fourth, abiding in feeling as a condition for thirst is inconceivable, fifth, non-abiding in feeling as a condition for thirst is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of thirst as a condition for attachment. What are the six? First, formations of thirst as a condition for attachment are inconceivable, second, conditioned things of thirst as a condition for attachment are inconceivable, third, unconditioned things of thirst as a condition for attachment are inconceivable, fourth, abiding in thirst as a condition for attachment is inconceivable, fifth, non-abiding in thirst as a condition for attachment is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of attachment as a condition for becoming. What are the six? First, formations of attachment as a condition for becoming are inconceivable, second, conditioned things of attachment as a condition for becoming are inconceivable, third,

unconditioned things of attachment as a condition for becoming are inconceivable, fourth, abiding in attachment as a condition for becoming is inconceivable, fifth, non-abiding in attachment as a condition for becoming is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of becoming as a condition for birth. What are the six? First, formations of becoming as a condition for birth are inconceivable, second, conditioned things of becoming as a condition for birth are inconceivable, third, unconditioned things of becoming as a condition for birth are inconceivable, fourth, abiding in becoming as a condition for birth is inconceivable, fifth, non-abiding in becoming as a condition for birth is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of birth as a condition for old age and death. What are the six? First, formations of birth as a condition for old age and death are inconceivable, second, conditioned things of birth as a condition for old age and death are inconceivable, third, unconditioned things of birth as a condition for old age and death are inconceivable, fourth, abiding in birth as a condition for old age and death is inconceivable, fifth, non-abiding in birth as a condition for old age and death is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of cessation of ignorance. What are the six? First, formations of cessation of ignorance are inconceivable, second, conditioned things of cessation of ignorance are inconceivable, third, unconditioned things of cessation of ignorance are inconceivable, fourth, abiding in cessation of ignorance is inconceivable, fifth, non-abiding in cessation of ignorance is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of cessation of formations. What are the six? First, formations of cessation of formations are inconceivable, second, conditioned things of cessation of formations are inconceivable, third, unconditioned things of cessation of formations are inconceivable, fourth, abiding in cessation of formations is inconceivable, fifth, non-abiding in cessation of formations is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of cessation of form. What are the six? First, formations of cessation of form are inconceivable, second, conditioned things of cessation of form are inconceiv-

able, third, unconditioned things of cessation of form are inconceivable, fourth, abiding in cessation of form is inconceivable, fifth, non-abiding in cessation of form is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of cessation of name and form. What are the six? First, formations of cessation of name and form are inconceivable, second, conditioned things of cessation of name and form are inconceivable, third, unconditioned things of cessation of name and form are inconceivable, fourth, abiding in cessation of name and form is inconceivable, fifth, non-abiding in cessation of name and form is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of cessation of the six sense bases. What are the six? First, formations of cessation of the six sense bases are inconceivable, second, conditioned things of cessation of the six sense bases are inconceivable, third, unconditioned things of cessation of the six sense bases are inconceivable, fourth, abiding in cessation of the six sense bases is inconceivable, fifth, non-abiding in cessation of the six sense bases is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of cessation of contact. What are the six? First, formations of cessation of contact are inconceivable, second, conditioned things of cessation of contact are inconceivable, third, unconditioned things of cessation of contact are inconceivable, fourth, abiding in cessation of contact is inconceivable, fifth, non-abiding in cessation of contact is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of cessation of thirst. What are the six? First, formations of cessation of thirst are inconceivable, second, conditioned things of cessation of thirst are inconceivable, third, unconditioned things of cessation of thirst are inconceivable, fourth, abiding in cessation of thirst is inconceivable, fifth, non-abiding in cessation of thirst is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of cessation of attachment. What are the six? First, formations of cessation of attachment are inconceivable, second, conditioned things of cessation of attachment are inconceivable, third, unconditioned things of cessation of attachment are inconceivable, fourth, abiding in cessation of attach-

ment is inconceivable, fifth, non-abiding in cessation of attachment is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of cessation of birth. What are the six? First, formations of cessation of birth are inconceivable, second, conditioned things of cessation of birth are inconceivable, third, unconditioned things of cessation of birth are inconceivable, fourth, abiding in cessation of birth is inconceivable, fifth, non-abiding in cessation of birth is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of cessation of old age and death. What are the six? First, formations of cessation of old age and death are inconceivable, second, conditioned things of cessation of old age and death are inconceivable, third, unconditioned things of cessation of old age and death are inconceivable, fourth, abiding in cessation of old age and death is inconceivable, fifth, non-abiding in cessation of old age and death is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of cessation of sorrow and distress. What are the six? First, formations of cessation of sorrow and distress are inconceivable, second, conditioned things of cessation of sorrow and distress are inconceivable, third, unconditioned things of cessation of sorrow and distress are inconceivable, fourth, abiding in cessation of sorrow and distress is inconceivable, fifth, non-abiding in cessation of sorrow and distress is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the Dharma of the Four Truths. What are the six? First, formations of the Dharma of the Four Truths are inconceivable, second, conditioned things of the Dharma of the Four Truths are inconceivable, third, unconditioned things of the Dharma of the Four Truths are inconceivable, fourth, abiding in the Dharma of the Four Truths is inconceivable, fifth, non-abiding in the Dharma of the Four Truths is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the Truth of Arising. What are the six? First, formations of the Truth of Arising are inconceivable, second, conditioned things of the Truth of Arising are inconceivable, third, unconditioned things of the Truth of Arising are inconceivable, fourth, abiding in the Truth of Arising is inconceivable,

fifth, non-abiding in the Truth of Arising is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the Truth of Cessation. What are the six? First, formations of the Truth of Cessation are inconceivable, second, conditioned things of the Truth of Cessation are inconceivable, third, unconditioned things of the Truth of Cessation are inconceivable, fourth, abiding in the Truth of Cessation is inconceivable, fifth, non-abiding in the Truth of Cessation is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the cause of suffering. What are the six? First, formations of the cause of suffering are inconceivable, second, conditioned things of the cause of suffering are inconceivable, third, unconditioned things of the cause of suffering are inconceivable, fourth, abiding in the cause of suffering is inconceivable, fifth, non-abiding in the cause of suffering is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the cause of the arising. What are the six? First, formations of the cause of the arising are inconceivable, second, conditioned things of the cause of the arising are inconceivable, third, unconditioned things of the cause of the arising are inconceivable, fourth, abiding in the cause of the arising is inconceivable, fifth, non-abiding in the cause of the arising is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the cause of cessation. What are the six? First, formations of the cause of cessation are inconceivable, second, conditioned things of the cause of cessation are inconceivable, third, unconditioned things of the cause of cessation are inconceivable, fourth, abiding in the cause of cessation is inconceivable, fifth, non-abiding in the cause of cessation is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the cause of the Path. What are the six? First, formations of the cause of the Path are inconceivable, second, conditioned things of the cause of the Path are inconceivable, third, unconditioned things of the cause of the Path are inconceivable, fourth, abiding in the cause of the Path is inconceivable, fifth, non-abiding in the cause of the Path is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the condition of suffering. What are the six? First, formations of the condition of

suffering are inconceivable, second, conditioned things of the condition of suffering are inconceivable, third, unconditioned things of the condition of suffering are inconceivable, fourth, abiding in the condition of suffering is inconceivable, fifth, non-abiding in the condition of suffering is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the condition of the arising. What are the six? First, formations of the condition of the arising are inconceivable, second, conditioned things of the condition of the arising are inconceivable, third, unconditioned things of the condition of the arising are inconceivable, fourth, abiding in the condition of the arising is inconceivable, fifth, non-abiding in the condition of the arising is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the condition of cessation. What are the six? First, formations of the condition of cessation are inconceivable, second, conditioned things of the condition of cessation are inconceivable, third, unconditioned things of the condition of cessation are inconceivable, fourth, abiding in the condition of cessation is inconceivable, fifth, non-abiding in the condition of cessation is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the condition of the Path. What are the six? First, formations of the condition of the Path are inconceivable, second, conditioned things of the condition of the Path are inconceivable, third, unconditioned things of the condition of the Path are inconceivable, fourth, abiding in the condition of the Path is inconceivable, fifth, non-abiding in the condition of the Path is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the formations of suffering. What are the six? First, formations of the formations of suffering are inconceivable, second, conditioned things of the formations of suffering are inconceivable, third, unconditioned things of the formations of suffering are inconceivable, fourth, abiding in the formations of suffering is inconceivable, fifth, non-abiding in the formations of suffering is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the formations of the arising. What are the six? First, formations of the formations of the arising are inconceivable, second, conditioned things of the formations of the arising are inconceivable, third, unconditioned things of the formations of the arising are inconceivable, fourth, abiding in the forma-

tions of the arising is inconceivable, fifth, non-abiding in the formations of the arising is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the formations of cessation. What are the six? First, formations of the formations of cessation are inconceivable, second, conditioned things of the formations of cessation are inconceivable, third, unconditioned things of the formations of cessation are inconceivable, fourth, abiding in the formations of cessation is inconceivable, fifth, non-abiding in the formations of cessation is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the formations of the Path. What are the six? First, formations of the formations of the Path are inconceivable, second, conditioned things of the formations of the Path are inconceivable, third, unconditioned things of the formations of the Path are inconceivable, fourth, abiding in the formations of the Path is inconceivable, fifth, non-abiding in the formations of the Path is inconceivable, sixth, their emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the consciousness of suffering. What are the six? First, formations of the consciousness of suffering are inconceivable, second, conditioned things of the consciousness of suffering are inconceivable, third, unconditioned things of the consciousness of suffering are inconceivable, fourth, abiding in the consciousness of suffering is inconceivable, fifth, non-abiding in the consciousness of suffering is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the consciousness of the arising. What are the six? First, formations of the consciousness of the arising are inconceivable, second, conditioned things of the consciousness of the arising are inconceivable, third, unconditioned things of the consciousness of the arising are inconceivable, fourth, abiding in the consciousness of the arising is inconceivable, fifth, non-abiding in the consciousness of the arising is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the consciousness of cessation. What are the six? First, formations of the consciousness of cessation are inconceivable, second, conditioned things of the consciousness of cessation are inconceivable, third, unconditioned

things of the consciousness of cessation are inconceivable, fourth, abiding in the consciousness of cessation is inconceivable, fifth, non-abiding in the consciousness of cessation is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva also has six kinds of the consciousness of the Path. What are the six? First, formations of the consciousness of the Path are inconceivable, second, conditioned things of the consciousness of the Path are inconceivable, third, unconditioned things of the consciousness of the Path are inconceivable, fourth, abiding in the consciousness of the Path is inconceivable, fifth, non-abiding in the consciousness of the Path is inconceivable, sixth, its emptiness is inconceivable; these are the six kinds.

"O youth! A bodhisattva mahāsattva's formations, conditioned things, unconditioned things, abiding, non-abiding, and emptiness: these are six foundational practices that that can be clarified by way of analogy as has just been explained. If they were to be explained in full, one would not reach the end of an entire kalpa."

## The Candrapradīpa Samādhi Sūtra

Colophon in the Korean Canon:

> This is the *Candrapradīpa Samādhi Sūtra* as found in two canons: a parochial canon and the Song Canon. Although it is said to have been translated by the Venerable Xiāngōng, its meaning is vastly different from the text [attributed to him] in the Khitan Canon, [the *Practice with Ten Aspects for Mañjuśrī Bodhisattva Sūtra*], that it is uncertain which translation belongs to whom.
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> According to the *Kaiyuan Record*, under the title of Venerable Xiāngōng's translation, it states: "One name for this text is the *Practice with Ten Aspects for Mañjuśrī Bodhisattva Sūtra*," and it also specifies that its length is about "ten folios." Now, having reviewed the sūtra [attributed to him] found in the Khitan Canon, it turns out to be precisely that text.
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> The text in the parochial and Song canons, enumerate some ninety teachings, from the "triple world" up to "the consciousness of the Path," explaining them all by way of six kinds of practice

[or contemplations]; there is no mention of "ten practices," and its length is rather about twenty old-style folios. This clearly suggests that it is not Venerable Xiāngōng's translation. Instead, it is suspected that Xiāngōng's translation of the sūtra from the Song dynasty has been lost, and that instead, An Shigao's long-lost translation was rediscovered, or the real translator's name is lost. Looking at the *Record*, the name *Candrapradīpa Sūtra* appears, but there was an error in its title regarding it being Xiāngōng's translation.

Furthermore, the *Record* states that it "comes from the seventh fascicle of the longer sūtra," but, upon examination now, it appears to be from the latter half of the fifth fascicle. Therefore, it seems like that statement is rather incorrect. What can be done? This definitely needs to be reconsidered.